

1846

Presbyterian church in Canada.

Report of the committee of t
Gen.assembly of Ch.of Scotland
re.religious interests...

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Scottish
REPORT
OF THE
from
And. Bell
COMMITTEE OF THE GENERAL ASSEMBLY

OF THE
CHURCH OF SCOTLAND,
FOR
PROMOTING THE RELIGIOUS INTERESTS OF SCOTTISH
PRESBYTERIANS IN THE BRITISH COLONIES;

AND DELIVERANCE OF THE ASSEMBLY,

MAY 30, 1846;

WITH
STATE OF ACCOUNTS, &c., APPENDED.

EDINBURGH:
PRINTED BY NEILL AND COMPANY.
MDCCCXLVI.

COLONIAL CHURCHES.

Ministers.

THE MODERATOR.

The Very Rev. Principal Macfarlan	Rev. Dr Pirie	Rev. Mr J. Mackinnon	Rev. Mr John Kinross
All the Ministers, Members of the Presbytery of Edinburgh	... Professor H. Scott	... Mr John Brydon	... Mr John Macfarlane
Rev. Dr Aitken, Minto	... Dr Duff	... Mr Proudfoot	... Mr Brown, Rothsay
... Mr N. Macleod	... Dr Esdaile	... Mr Storie, Roseneath	... Mr Joseph Thomson
... Mr Mackenzie, Lasswade	... Dr Anderson	... Mr Thomas Duncan	... Mr Brown, Alva
... Mr Ker, Polmont	... Dr Adie	... Dr Inglis, Lochrutton	... Mr Balfour, Clackmannan
... Mr Scott, Dirlerton	... Mr John Cook	... Mr Murray, Morton	... Mr Bryce, Ardrossan
... Dr Bell, Linlithgow	... Dr Addison	... Mr Wilson, Tynron	... Mr George Colville, Beith
... Dr Gardiner, Bothwell	... Dr Cannan	... Mr Angus Barton	... Mr Smith, Cathcart
... Dr Fleming, Glasgow	... Dr Craik	... Mr Shaw, Langholm	... Dr Haldane
... Dr Hill	... Mr Flowerdew	... Mr D. R. Wallace	... Mr Yair, Eckford
... Dr Gray, Glasgow	... Mr Thomas Hill	... Mr Maitland, Kells	... Mr Walker, Huntly
... Dr Sym, New Kilpatrick	... Mr George Milligan	... Dr Dunbar	... Mr Thomson, Keith
... Dr N. Macleod	... Mr John A. Honey	... Mr George Gordon, Birnie	... Mr Allardyce, Rhyndie
... Dr Barr	... Dr Kidd	... Mr John Walker, St Andrews Lhanbryde	... Mr Bisset, Bourtrie
... Mr M'Letchie	... Mr Cochrane, Cupar	... Mr Goldie, Coldstream	... Mr Henderson, Cullen
... Dr Forbes	... Dr Rose	... Dr M'Culloch	... Dr Robertson
... Dr Mearns	... Mr Fraser	... Dr Aiton	... Mr Menzies, Maybole
... Mr Gibbon	... Mr Clark, Inverness	... Mr Wilson, Ayrston	... Mr Brewster, Scoonie
... Dr Forsyth	... Mr Forbes	... Dr Auld, Ayr	... Dr John Macleod
	... Mr Macdonald, Alvie	... Dr M'Quhae	... Dr Bryce
	... Dr Rose, Drainie		
	... Mr Grant, Abernethy		

Elders.

Sir Charles D. Fergusson, Bart.	Charles Graham Sidey, Esq.	Archibald Hamilton, Esq.	Dr John Cruickshank
Andrew Storie, Esq.	William Pagan, Esq.	David Johnston, Esq.	Colonel M'Donald
Walter Cook, Esq.	Alexander Russell, Esq.	William Ogilvie, Esq.	James Ogilvy Mack, Esq.
James Hope, Esq.	R. B. Dalgleish, Esq.	W. O. Rutherford, Esq.	W. A. Lindsay, Esq.
James M'Innes, Esq.	Sir Ralph Anstruther, Bart.	James Johnston, Esq. of Alva	Wm. Smith, Esq.
Isaac Bayley, Esq.	Colonel Playfair	Baillie Mitchell, Glasgow	Thos. Anderson, Esq.
Hugh Bruce, Esq.	Major Playfair	Allan Clark, Esq.	Geo. Tweedie Stoddart, Esq.
William Young, Esq.	David Hay, Esq.	Andrew Rankine, Esq.	Alex. Stevenson, Esq.
Adam Longmore, Esq.	John Stewart, Esq.	Professor Alexander	John Forrester, Esq.
David Milne, Esq.	The Earl of Selkirk	James Edmond, Esq.	John Tait, Esq.
Thomas Bruce, Esq.	Lord Belhaven	Arthur Thomson, Esq.	John M'Fie, Esq.
Walter Malcom, Esq.	Stair H. Stewart, Esq.	James Fergusson, Esq.	Carlyle Bell, Esq.
The Earl of Seafield	John J. H. Johnston, Esq.	William Walker, Esq.	George Young, Esq.
	Sir John Pringle		

PRINCIPAL MACFARLAN, *Convener.*

DR CLARK, *Vice-Convener.*

Acting Committee.

Principal Macfarlan	Dr Crawford	Mr James Veitch	Andrew Storie, Esq.
Principal Lee	Dr Bennie	Mr James M'Letchie	James M'Innes, Esq.
Dr William Muir	Mr John Paul	Mr D. Horne	Hugh Bruce, Esq.
Dr A. L. Simpson	Mr John Hunter	Mr N. Macleod	Walter Malcom, Esq.
Dr Grant	Mr William Glover	Dr Bryce	Carlyle Bell, Esq.
Dr Andrew Bell	Mr James Macfarlane	Walter Cook, Esq.	Thomas Anderson, Esq.
Dr Thomas Clark	Mr J. Clark	William Paul, Esq.	J. O. Mack, Esq.
Dr Arnot	Dr Robert Lee	Adam Longmore, Esq.	John M'Fie, Esq.
Dr Robertson	Mr William Robertson	James Hope, Esq.	

PRINCIPAL MACFARLAN, *Convener.*

DR CLARK, *Vice-Convener.*

WILLIAM YOUNG, W.S., 5 Pitt Street, *Secretary.*

THE BRITISH LINEN COMPANY, 36 St Andrew Square, *Treasurers.*

*At Edinburgh, the thirtieth day of May eighteen
hundred and forty-six years,*

Which day the GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, being met and constituted, having taken the General Report of the Colonial Committee into consideration, highly approve of the same, and of the proceedings of the Committee ; and request the Moderator, in the absence of the Convener, to express to the Vice-Convener the grateful sense which the Assembly entertains of the great value of his laborious services, and of the services of the Convener and the Committee, in circumstances which have called for the exercise of a more than ordinary measure of prudence, firmness, and patience. The General Assembly reappoint the Committee, with full powers, and with power, in particular, to sub-commit, and to add to their number.

Extracted from the Records of the General Assembly
of the Church of Scotland, by

JOHN LEE, *Cl. Eccl. Scot.*



REPORT

OF

THE COLONIAL COMMITTEE.

IN presenting a Report of their proceedings during the past year, your Committee will advert to the different quarters to which their attention has been directed.

THE NORTH AMERICAN BRITISH PROVINCES.

According to the appointment of last Assembly, the Reverend Drs Simpson and John M'Leod, and the Reverend Norman M'Leod, proceeded, in June last, as a Deputation to visit the Presbyterian Churches in the British Provinces of North America.

Their reception was of the most gratifying kind, and their visit attended with the best results. It was hailed as an evidence of the interest felt by the Parent Church in the spiritual welfare of her children in the colonies. The Christian spirit, as well as the zeal, judgment, and ability, evinced by the members of the Deputation, had the effect of removing much error and prejudice, which had arisen from the many misstatements and misrepresentations which had been boldly and openly made, as to the principles and proceedings of the Church of Scotland previous to and at the period of the late Secession, with a view of withdrawing as many as possible from her communion,—of strengthening the hands of those ministers and congregations who remained firm in their attachment to the Church of Scotland,—and of explaining the reasons which had hitherto prevented the Committee from being able to send out Ministers and Missionaries to many districts which had long applied for them without success.

By the good providence of God, the members of the Deputation were enabled to perform the arduous duties of their mission, and were restored in safety to their friends and flocks.

The Committee will not anticipate the Report of their proceedings, which will be given to the General Assembly by the Deputation, and which may probably be ordered to be

printed as an Appendix. But they think it right to state, that your Committee felt it to be their duty, on the return of the Deputation, to hold a Meeting, at which the Members of the Deputation were invited to be present; and to record the thanks and the gratitude of the Committee for the invaluable services which the Deputation had rendered to their Church and to their country.

A mass of information of the most valuable kind, in regard to the state of the Presbyterian Church in America, has been collected by the Deputation, from personal observation and other authentic sources, as well as from the answers received to a series of printed queries, widely circulated. This information will be of the greatest use in directing the future proceedings of the Committee.

No subject has engaged more of the earnest consideration of the Colonial Committee, than the best means of supplying with the ordinances of religion those waste places in the Colonies, where vacant congregations exist in connection with the Church of Scotland. The Report of the Deputation has deepened the conviction long entertained by the Committee, that the chief thing necessary for restoring the Colonial Churches to their former strength and efficiency, is an adequate supply of faithful, earnest, Christian Ministers, who would avoid strife and controversies, and give themselves wholly to the great work of the Christian Ministry—that of saving souls, and advancing the interests of the Redeemer's kingdom. In accomplishing this object hitherto, difficulties of an almost insuperable kind have been found, in the demand for supplying those churches at home which were left vacant at the late Secession; but now that this important and primary object has been accomplished, every effort must be made to supply those churches abroad in connection with the Church of Scotland.

Fifty Ministers, at least, would be required for this purpose; and the Committee earnestly trust that among the Licentiates of our Church, young men of Christian zeal and talent will be found willing to consecrate their talents to the noble enterprize of helping the Colonial Churches, and keeping alive a preached Gospel among our beloved expatriated countrymen. In this hope, the Committee lately resolved to offer £100 a-year, for five years, to each of at least *five* Missionaries, who might be willing to labour under the superintendence of the respective Synods in the Colonies. The Committee further guaranteed to pay the passage home of these Missionaries at the end of five years, should they be unwilling to remain abroad in connection with some one congregation. This resolution and offer was publicly announced in

the Home and Foreign Missionary Record. It is now reported in this public form, in order that the Synods and Presbyteries, and Licentiates of our Church, may be made fully aware of it.

CANADA.

From the extent and importance of the British possessions in this quarter of the world, and the number of Presbyterians to be found there, your Committee has had many applications for aid from Canada.

In regard to the Canada University Bill, and the state and prospect of Queen's College, Kingston, the Committee received much information from the Deputation. They have also just received a long and important letter from Principal Liddell on this subject, which shall have their earliest and best attention ; but they are not at present prepared to make any report on the subject. The Committee have remitted the sum of L.300 in aid of Queen's College.

The Reverend Mr Colquhoun has recently been appointed as a Missionary, under the superintendence of the Presbytery of Toronto, with a salary of L.100 sterling, and Mr Robert Penney as a Catechist, under the superintendence of the Presbytery of Kingston, with an allowance of L.80 sterling.

The Committee have voted a sum for the outfit and passage of these gentlemen, and they are about to sail for their respective destinations.

The Committee have also, as formerly, continued their grants to various Ministers, whose congregations were unable to support them.

During the past year, the following grants have thus been made :—

Rev. J. M'Bean, St Andrew's Manse, Chatham,	L.30	0	0
Rev. J. M'Farlane, on account of salary,	40	0	0
Rev. George M'Donell, Bathurst,	50	0	0
Rev. Isaac Purkis,	30	0	0
Rev. J. M'Gillivray, M'Lennan's Mountains,	50	0	0
John Tennent, Catechist, New Brunswick,	20	0	0
Rev. Mr Cassilis,	30	0	0
Rev. Mr M'Lenan,	30	0	0
Rev. James George,	30	0	0
Rev. J. M'Kenzie,	30	0	0
Total,	<u>L.340</u>	<u>0</u>	<u>0</u>

In consequence of some communications on the subject, the Committee have had under their consideration a plan for aiding the endowment of the Synod of Canada, and giving her a firmer and more permanent standing among the public institutions in that part of the Empire, by what is called, in the communications received by them, the *Presbytery Glebe Scheme*; a scheme which it is proposed to realize through the purchase of lands, which, it is said, may at present be procured at very low prices, and which promise, at no distant date, to rise to great value.

As connected with the endowment of the Presbyterian Clergy in Canada, it is gratifying to know that the Clergy Reserve Fund is now coming into operation, and that many of the Ministers in Canada have, during the past year, received aid from this source. The Committee are much gratified by the formation of a Lay Association in Montreal, in connection with the Church of Scotland.

NEW BRUNSWICK.

Many stations in this Colony require to be supplied by Ministers or Missionaries. The Committee have had an important communication laid before them from the Synod, regarding the desirableness of endowing a Theological Chair, in connection with the Church, in the College of Fredericton. The Committee will give every attention to this proposal.

NOVA SCOTIA.

The interesting district of Pictou still remains unsupplied with the Gaelic Ministers required to meet the urgent demands made by the several vacant congregations, who firmly adhere to the Church of Scotland. During the year the Reverend William Dunbar has been sent out to Nova Scotia as a Gaelic Missionary. He is now labouring in Pictou,—and, in addition to paying his outfit and passage-money, the Committee have allowed him L.60 for the first year, in addition to what may be raised by the Presbytery for his maintenance, and L.50 for two years thereafter. The Committee had again the pleasure of receiving the sum of L.54 from the Ladies' Colonial Association of Glasgow, to be applied, as formerly, in aid of an unendowed Minister in Canada. The Committee have, for this year, remitted this sum to the Reverend

John Martin of Halifax, whose valuable services have been long known to the Committee. This appropriation had the sanction both of the Ladies' Committee and of the Deputation.

The Committee have heard with much satisfaction of the energy and labours of the Lay Association at Halifax ; and with the same feeling have received from that body L.30, as a proof of the lively interest they take in the schemes of our Church.

PRINCE EDWARD'S ISLAND.

In this island there are thousands who would thankfully receive the ministrations of our Church. But the destitution will be manifest from the fact, that, during last winter, while Mr M'Lennan of Belfast was absent on duty in Newfoundland, there was not one Minister connected with our Church in the whole island. Every exertion will be made to supply Charlottetown, Pictou, and Miramichi, the most destitute localities in the lower provinces.

CEYLON.

An endowment having now been provided for a Presbyterian Minister at Kandy, and Her Majesty's Secretary of State for the Colonies having asked the Committee to recommend a suitable Minister to him for this station, your Committee recommended the Reverend James Smith, a Licentiate of the Presbytery of Kelso, who has accordingly been appointed, and the Government has also agreed to allow him L.150 for his outfit and passage. Mr Smith has recently been ordained by the Presbytery of Kelso, and will proceed to Kandy without delay.

MAURITIUS.

In last Report, it was mentioned that the Reverend Thomas Aitchison had been appointed to Port Louis. Since his appointment, Mr Aitchison has been presented and inducted to a charge at home ; and the Committee regret to say, that they have as yet been unable to get any one to supply his place in this interesting Colony.

NEW ZEALAND.

The Reverend John M'Farlane, who was obliged to return to this country in bad health, has now been so far restored as to intimate his willingness to return to his former charge. He has repeatedly and earnestly called the attention of the Committee to the spiritual wants of the Colony; but owing to the difficulty of obtaining Ministers, and from the unsettled state of the Colony, the Committee has been unable to comply with Mr M'Farlane's request. But they are in the course of making arrangements with him previous to his return.

BRITISH GUIANA.

The state of the Church Courts in British Guiana has occupied much of the attention of your Committee during the past year, and has given rise to a voluminous correspondence both with Her Majesty's Government and with the Church Courts in British Guiana. The subjects embraced by this correspondence will form the subject of a separate reference by the Committee to the General Assembly, and the Committee earnestly hope that the deliverance of that venerable Court will be of such a nature as to restore harmony and union among the Presbyterian Ministers and Church Courts in that extensive colony.

Since last Report, the Reverend Dr M'Cune and the Reverend Mr Anderson have died. The Committee have been asked by Her Majesty's Colonial Secretary to fill up the vacant mission of Good Hope and the Church of Mara now vacant. They have been endeavouring to find Ministers for these stations, but hitherto without success.

GRENADA.

In consequence of an application from several Presbyterian gentlemen in the Island of Grenada, the Committee have appointed a Minister to labour in St Patrick's and St Andrews, the two most populous parishes in the island.

NEW SOUTH WALES.

During the past year no communications have been received by your Committee from this quarter. They have seen re-

ports in the newspapers as to the proceedings of the Synod, from which it would appear that many of the Presbyterian Ministers in New South Wales disapprove of the proceedings which were condemned by last Assembly, and are prepared to adhere to the Mother Church ; but as no official information has been received by the Committee, they refrain from any farther remarks.

In regard to the Reverend Mr Haining and the Presbyterian Church at Adelaide, they have received satisfactory evidence of his adhering to the Church of Scotland ; and in consequence of applications made by influential individuals connected with Adelaide, the Committee voted the sum of L.50. to assist in liquidating the debt incurred in building a new Church for Mr Haining.

GIBRALTAR—MALTA—CORFU.

The Committee are yet unable to report any favourable communications from Government, in regard to allowances for Chaplains to the Scotch Regiments in these garrisons ; but the subject will not be lost sight of by your Committee.

BOULOGNE.

The Committee have recently had an application for aid for a Missionary Minister to be employed among poor Scotch families engaged in a Linen Factory at Boulogne. From information furnished to the Rev. Dr Cumming of London, it appeared that there were nearly 1000 men, women, and children belonging to this factory, and a truly devoted Minister or Missionary would be gladly received, and prove a blessing to the people. On considering this application, though some doubts were entertained whether it fell immediately under the objects of the Committee, yet, considering the importance of the case, and that applications of a similar kind had once been made and entertained, the Committee agreed to allow the sum of L.30, on the understanding, however, that this case should not be considered as a precedent for applications of a similar kind.

In now adverting to the Funds, the Committee have much pleasure in stating that the returns of the year have greatly exceeded the returns of the two last years, and are now fully equal to the average yearly returns received previous to the Secession.

This statement they now make with feelings of thankful-

ness to Almighty God, who has put it into the hearts of their brethren to contribute thus liberally. They desire also to view it as a token for good, as evincing an increase of Missionary zeal and energy in our beloved Church, which, they trust, will increase more and more.

The income of the Committee during the past year has amounted to L.3572 12 10

It has been contributed from the following sources, viz. :—

1. From 690 Parishes,	L.2289	0	1
2. From 15 Associations,	116	11	8
3. From 45 individual Contributions,	76	5	0
4. From 3 Legacies,	332	14	0
5. From Bank Interest,	87	15	2
6. From other sources,	126	9	11
7. From Lay Association,	543	17	0
	<hr/> L.3572 12 10 <hr/>		

Shewing an increase over the Income of last year of L.1034 : 10 : 5 sterling.

But large as the Income is, the Committee will have need for it all, and even for increased contributions. They have adverted to the increasing wants of our Colonial brethren. If the call for Ministers is responded to, as the Committee hope it now will be more and more satisfactorily every coming year, the Funds will soon be exhausted ; but the Committee very confidently expect, that, as they point to exhausted coffers, and increased and urgent appeals for aid from our Colonial brethren, these appeals will be liberally responded to by all those who remember whose is the silver and the gold, and whose stewards they are ; and that, constrained by the love of Him who for their sakes became poor, that they through his poverty might be made rich, they will use every endeavour to make their Colonial brethren partakers, through the instrumentality of a Christian Ministry and a preached Gospel, of the spiritual riches which Christ died to purchase, and is now exalted to bestow.

D. MACFARLAN, *Convener*.

THOMAS CLARK, *Vice-Convener*.

ABSTRACT of the RECEIPTS and EXPENDITURE of the
FUNDS of the COLONIAL COMMITTEE, from 15th April
1845 to 15th April 1846.

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*CHARGE.*

1. BALANCES at 15th April 1845, viz.—

|                                          |        |    |   |
|------------------------------------------|--------|----|---|
| In the British Linen Company, . . . . .  | L.3211 | 6  | 4 |
| In the hands of the Treasurer, . . . . . | 26     | 17 | 1 |

L.3238 3 5

2. COLLECTIONS AND SUBSCRIPTIONS—

|                                                      |            |           |          |
|------------------------------------------------------|------------|-----------|----------|
| From Parishes and Associations, . . . . .            | L.2342     | 8         | 2        |
| „ Individuals, . . . . .                             | L.65       | 19        | 0        |
| „ Do. appropriated<br>to special purposes, . . . . . | 65         | 0         | 0        |
|                                                      | <u>130</u> | <u>19</u> | <u>0</u> |
|                                                      |            | 2473      | 7 2      |

3. LEGACIES, . . . . . 335 8 0

4. SUMS RECEIVED FROM THE LAY ASSOCIATION IN SUPPORT  
OF THE SCHEMES OF THE CHURCH—

1. Amount subscribed to the Association, and  
specially appropriated by the Subscribers  
to this Scheme, . . . . . L.313 17 0
2. Amount allocated by the Association out of  
the Funds subscribed, the appropriation  
of which was left by the Subscribers to  
the Association, . . . . . 230 0 0

543 17

5. SUM RECEIVED FROM THE LAY ASSOCIATION OF HALIFAX,  
NOVA SCOTIA, IN AID OF THIS SCHEME, . . . . . 29 14 10

6. INTEREST ON BANK ACCOUNT, . . . . . 92 6 0

7. MISCELLANEOUS RECEIPTS, . . . . . 79 16 11

SUM OF CHARGE, . . . . . L.6792 13

SUM OF CHARGE brought forward, L.6792 13 4

## DISCHARGE.

## 1. ENDOWMENT TO QUEEN'S COLLEGE, CANADA:—

Salary to the Rev. Dr Liddell for one year, L.300 0 0

## 2. PAYMENTS to or for MISSIONARIES:—

## 1. Salaries.

Nova Scotia, . . . L.119 0 0

New Brunswick, . . . 80 0 0

New Zealand, . . . 40 0 0

British Guiana, . . . 85 0 0

## 2. Grants to Unendowed Minis-

ters, . . . . 164 0 0

## 3. Outfit and Passage Money, 40 0 0

## 4. Allowance to Catechist at St.

John's, N. B., . . . 20 0 0

548 0 0

## 3. EXPENSES OF DEPUTATION TO CANADA:—

## 1. Passage Money out and

home, . . . . L.196 17 0

## 2. Travelling and Personal

Expenses of Deputation, 329 19 0

## 3. Expenses of supplying Pul-

pits of ditto during their  
absence, . . . . 93 12 0

## 4. Books, Pamphlets, &amp;c.,

taken by ditto for circu-

lation in Canada, and

Miscellaneous Disburse-

ments, . . . . 48 2 0

668 10 0

## 4. MISCELLANEOUS PAYMENTS:—

Proportion of Expenses of

Scheme Office, . . . L.80 0 0

Do. of Missionary Record, Ad-

vertising, Printing, Post-

ages and Stationery, &amp;c., 128 17 9

Contribution erroneously paid

to this Scheme (*repaid*), . 10 10 0

Price of Copy of Acts of As-

sembly sent to the Synod of

Canada, . . . . 20 1 6

Travelling Expenses of Can-

didates, . . . . 11 6 6

Expenses of Management, 227 13 2

478 8 11

## 5. BALANCE at 15th April 1846:—

In the hands of the British

Linen Co., . . . . 4825 19 8

Less balance due to Treasurer, 28 5 3

4797 14 5

SUM OF DISCHARGE, . . . L.6792 13 4







# REPORT

TO THE

## GENERAL ASSEMBLY

OF

### THE CHURCH OF SCOTLAND, MDCCCXLVI.

BY

REV. A. L. SIMPSON, D.D., REV. J. MACLEOD, D.D.,  
AND REV. N. MACLEOD,

BEING THE

DEPUTATION APPOINTED BY THE GENERAL ASSEMBLY IN 1845,  
TO VISIT THE CHURCHES IN THE BRITISH PROVINCES  
IN NORTH AMERICA, IN CONNECTION WITH THE  
CHURCH OF SCOTLAND.

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GIVEN IN AND READ BY DR SIMPSON, MAY 29. 1846.

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EDINBURGH:

PRINTED BY NEILL AND COMPANY.

MDCCCXLVI.



## REPORT, &c.

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THE proceedings of the Deputation have already, and through different channels, been largely reported. During the progress of their Mission, accounts were, from time to time, given of it, not only in the public vehicles of intelligence, but in the Missionary Record, the official organ of the Church; and since their return, the eager desire to learn the religious condition of their brethren in the colonies, expressed by the members of the Church generally, and shared and sanctioned by the Colonial Committee, and other parties, to whose opinion great deference was due, have called forth from the members of the Deputation additional details, delivered, in the first instance, to crowded and deeply interested audiences, and committed afterwards to the same depositories of information.

These circumstances, we are sensible, ought not to be altogether forgotten or overlooked in framing this Report, as they will doubtless be present to the minds of the members of Assembly in listening to it.

The General Assembly of 1845, in resolving to send a mission to the North American Provinces, adopted this measure, not more in compliance with the repeated and urgent solicitations transmitted from the churches there, than in willing manifestation of the deep interest which the Church of Scotland continued to cherish in their wellbeing. The general object of the mission was to testify, in a form more marked and expressive than had hitherto been found practicable, the cordial sympathy and Christian concern with which the Church at home regarded her children in these distant colonies, and to gather at the same time, and on the spot, such information as might enable her to carry most advantageously into effect her desire and purpose to aid, by every means in her power,

in supplying and maintaining among them, in the land of their adoption, that provision of religious ordinances, which formed their most valuable and highly-prized possession in the land of their fathers. While this, the general purpose of their visit, was made sufficiently clear to the Deputation, the nature of the case did not properly admit of specific instructions; and we were left accordingly, in a great measure, to act agreeably to our own best judgment, aided by the advice of our colonial brethren, and under earnest supplication for Divine guidance, as circumstances should be found existing, or emergencies occur.

While the propriety of the measure thus resolved on by the General Assembly could not fail to commend itself to every Christian and benevolent heart; and while, in this estimate, we, the individuals appointed to carry it into effect, most readily concurred, it was impossible for us not to perceive at the same time, that it was a task involving no inconsiderable difficulties and delicacies in its right execution, or to look forward to these without a strong feeling of anxiety and solicitude. The mission entrusted to our management was the first of the kind ever sent forth from the Church of Scotland. The walk of duty embraced by it was not only new to us, but was itself untrodden before, to the effect of affording any precedents either to warn or to guide us. Nor could it fail to be painfully remembered, that the grounds of anxiety inseparable from the first execution of a commission of this description, at whatever time undertaken, were at the present moment, in no small degree, enhanced by the recent events of such extraordinary character and import, which had taken place in the history of our own Church, and the influence and example of which had, unhappily and most gratuitously, been introduced into the churches we were about to visit.

Along with these causes of anxiety, there certainly were not wanting on the other hand, sources of reassurance and encouragement. Our mission was not only a duty imposed by the authority of the Church, to which our deference was not more fully due than readily given, but, in its broad and general aspect, it had in view the great object to which every Christian minister must ever account it his highest honour and privilege, no less than his sacred obligation, to devote his best exertions, committing his way to the Lord; being none other than the extension of the Redeemer's kingdom, and in this, the securing to those over whom it is so extended, the most precious boon that can be conferred on man, in reference either to his wellbeing in time, or his preparation for eternity. And even this high and holy attraction, arising out of

the nature of the work in which we were to be engaged, received a farther and powerful impulse, from consideration of who the people were in whose behalf it was to be undertaken, and what the situation in which they were placed. The cry, "Come over and help us," to which we were commissioned to respond, proceeded from a people of the same ancestral blood, speaking the same language, subject to the same government, holding the same faith and form of worship, and delighting to recognize themselves as still united to us by these ties of country and kindred. The heart must have been strangely constituted which could remain insensible to such claims, or fail to feel the animating influence of an embassy, bearing to such a people from the Church of their fathers, the welcome assurance of sympathy and aid. It was under the mingling and alternating impression of these different views of the work before us, that we undertook and entered on our mission to the British North American Provinces.

The Deputation left Liverpool by the steamer which sailed from that port on the 19th of June, and reached Halifax, after a prosperous voyage, on the 1st of July. The reception we met with on our first entering the field of our mission, was in the highest degree gratifying and encouraging. When the ship approached the wharf, a numerous party of friends was there waiting to welcome us; and nothing could exceed the respect and affection testified towards the Church of Scotland, and the kindness and cordiality with which, as her commissioners, we were treated. Throughout the whole of the day, there was a constant succession of visitors coming, individually, but more frequently in small groups, on the same courteous errand. The terms in which all expressed their satisfaction with the measure adopted by the Assembly, which we were come to carry into effect, and the full confidence they entertained of good results from it, served most seasonably to strengthen our hands and encourage our hearts, when about to commence our labours.

Before entering on the detail of our proceedings, it may be proper here to state the plan on which, as it appears to us, the report of them may be most conveniently constructed.

I. The course pursued by us, in the conduct of the Mission, was, in many of its leading features, the same at all, or nearly all, the places visited. To avoid repetition, what was thus common to all will be first explained.

II. The route taken, and the different places included in



it, will next be stated, with such particulars as seem deserving of notice.

III. The statements under these two heads will naturally pave the way for any concluding remarks which we may have respectfully to submit to the Assembly.

#### I. PROCEEDINGS COMMON TO ALL, OR ALMOST ALL, THE PLACES VISITED.

It was to us peculiarly gratifying to find, and we are persuaded that the General Assembly will learn the fact with similar feelings, that wherever we went, whether to the populous city, the rural hamlet, or the scattered settlement in the deep recesses of the forest, the form of communication to which the desires of the people first and most eagerly turned, was the preaching of the Gospel. In this feeling we delighted to hail an entire coincidence alike with our own decided preference, and with what held the first place among the few parting instructions tendered to us at our last interview with the Colonial Committee. Sent by the Church of Scotland to her expatriated children, to testify to them her love in the Lord, in what character could our first official appearance among them be so fittingly made as in that of ambassadors for Christ to perishing sinners,—and what subjects of discussion so becoming our first audience, as the things of their spiritual and eternal peace! The deep and earnest attention with which the people everywhere listened to the glad tidings of salvation was eminently pleasing; and in not a few instances this eagerness of heed, with which they heard the word, was rendered still more affecting by the thought, which could not fail to present itself, that the privilege thus highly prized, derived no small enhancement of its value, from the opportunities of enjoying it being “few and far between.”

Along with this eager desire on the part of the Colonists to profit by the visit of the Deputation in our capacity simply as Ministers of the Gospel, which we were at all times delighted to witness and ready to meet, there was manifested no little anxiety to obtain exact information respecting the recent history and present state of “the Church at home,” as the Church of Scotland was fondly called by her Colonial children, and even by their descendants who had never visited, nor had the prospect of visiting, the land of their

fathers. This anxiety was not the offspring of mere curiosity, but of deep interest in an institution associated in the minds of many with their earliest and most endeared recollections, and which all had been accustomed to regard with reverence and affection. It was the enlightened and laudable desire for full and accurate information on a subject to them of deepest importance, and in regard to which their means of intelligence had been hitherto scanty and imperfect at best, and in not a few particulars positively deceptive. In agreeing to hold public meetings for this purpose, when so requested, we did not forget that, while ours was distinctively a mission of peace and charity, the field of discussion thus to be entered had too often been the scene of bitter warfare and animosity. We knew but too well how much of strife and dissension had arisen from the agitation of the questions here involved, and what havoc had been made by it among all the charities of social and domestic life, and of Christian intercourse. To this consideration it was our anxious desire, and sincere endeavour, to give careful attention in the execution of the task to which we were thus called, a task which we soon found was not more earnestly craved at our hands than grievously needed, not only from the absolute want of all information on many points of great importance, but still more from the positively false, erroneous, and unfairly-coloured representations, which, by whatever agency, had been industriously put into circulation. The expositions given excited much interest, and were numerously attended. On these occasions we failed not to put prominently forward the main and peaceful objects of our mission, assuring our colonial brethren of the desire and purpose of our Church to give every aid in her power for the supply of that destitution under which they were labouring, and explaining the causes which had hitherto prevented her, to her own extreme regret, from answering the many applications sent home for spiritual labourers,—causes, we were happy to add, there was now the prospect of seeing in a short time removed. Along with these topics, we had, of course, to deal with others more or less controversial in their nature; but in the treatment of the latter, it was, as has just been said, our earnest, and we trust not unsuccessful endeavour, to avoid everything like the rancour and uncharitableness of controversy. We knew, and we strove diligently to keep in mind, that ours was a visit of peace and goodwill to all, and of hostility to none,—that its aim was to build up breaches, not to open new or widen old ones,—to sweeten the streams of Christian feeling and brotherly intercourse, not to infuse ingredients

of bitterness,—to allay, not to foment, rankling jealousies and unholy rivalries,—and, in vindicating the character of our own Church against aspersion and misrepresentation, not to vilify or disparage others. There was no wish nor attempt, in detailing recent events, to conceal or estimate lightly the shock to which the Church of Scotland had been subjected, or the loss she had sustained by the secession of many good and able ministers from her communion; and while differing from these brethren in regard to what was incumbent duty in the circumstances of the case, full credit was given to them for the course which, with their convictions, they had pursued. But while this shock and this loss were frankly stated, it was explained with devout and grateful acknowledgment, and listened to with similar emotions, that by the gracious protection of Him in whom she trusted, and who had been to her for a defence and a deliverance in many a past season of peril, not only had the Church of Scotland survived her late trials, but her breaches were repaired, and she was now in full and efficient discharge of all her functions, comprising alike her parochial ministrations in her own proper territory, and her educational and missionary operations, both at home and abroad, and possessing within her pale a body of ministers who, in point of qualification, zeal, and fidelity, need not shrink from comparison, either with those of any former period of her history, or with the existing clergy of any other Church in Christendom. The principles of her constitution, in respect of recent arrangements, were also fully explained and illustrated by exhibition of the relative public documents, and by reference to actual proceedings and decisions. It was shewn, what is well known to the Assembly, that she possesses the most perfect freedom in preaching the Gospel,—that, in all matters spiritual, her jurisdiction is unrestricted, exclusive, and final, extending to the exercise of discipline in every form, over alike her ministers and her members, embracing the admission to and exclusion from office of the former, and the admission to or exclusion from church privileges of the latter; and that there is not one function or duty connected with, or bearing on the great ends and objects for which a Christian church is instituted, which, along with the important advantages of national establishment, the Church of Scotland does not possess the fullest power to exercise and discharge. In this way ignorance was informed, misapprehension was corrected, doubts and difficulties were cleared up, and misrepresentation exposed; and many a breast throbbed with a feeling of pure satisfaction and deep gratitude to God, as the evidences were unfolded, shewing that



the Church of their fathers still possessed in all its integrity, and exercised fully and freely in all its functions, that constitution by which she had long been the best and most highly prized inheritance of the people of Scotland, and that the claims to the veneration and filial attachment with which her expatriated sons were wont to regard her—all the more strongly for the distance which divided them—remained undiminished and unimpaired.

One great object of the mission, as already stated, was to collect statistical information, which, among other purposes, might serve practically to guide the Church in her efforts and operations for the spiritual benefit of the colonies. Every opportunity, accordingly, for this purpose, was carefully embraced in the course of our personal communication with the friends of the cause, and more especially with our brethren in the ministry, and the office-bearers in the several congregations. But in order to accomplish it in the most complete and satisfactory manner, considering the extent of ground over which we had to travel, and the necessarily brief period of our stay at the different places visited, we foresaw from the beginning, that, instead of trusting to such notices as we might be able to pick up in our rapid progress, scanty imperfect and uncertain as these might be expected to be, some more regular and systematic method must be adopted. Accordingly, at Halifax, a schedule was prepared, containing queries fitted to elicit every particular necessary or desirable to be known. This document was printed in sufficient numbers; and, throughout the whole of our subsequent course, measures were taken for placing a copy of it in the hands of the proper parties, to be filled up with due care. A large number of returns have already been sent in, and will be laid on the table of the Assembly; and when completed, as they will soon be, they will form a body of statistics highly interesting in itself, and which cannot fail to be eminently useful to the Church, and more especially to the Colonial Committee, in dealing with the interests of the colonies, shewing, as it will do, the condition and circumstances of every separate congregation now or formerly in connection with the Church of Scotland, as also the condition and circumstances, in respect of provision for spiritual instruction, of every surrounding or adjacent district.

Under the present branch of the report, another class of documents may be mentioned, common as they were to a large proportion, and to almost all the more important, of the places visited, viz., the addresses presented to the Deputation. These, with the corresponding replies, will, in like manner,

be laid on the table of the Assembly. They will be found uniformly expressive of strong attachment to the Church of Scotland, and breathing a cordial reciprocation of the sentiments and views which led to the appointment of the mission, and the strongest desire to draw closer the bonds which unite the parent to the daughter churches.

We have much pleasure in stating that we found, in very many instances, and, indeed, in all the more considerable places, Sabbath schools in connection with the several congregations. Opportunities were afforded us, which we gladly embraced, of meeting with these, and witnessing the very creditable attainments of the pupils in religious knowledge. Addresses were tendered to them, as also to their teachers and parents, and our best endeavours were used for the encouragement of this valuable species of provision for training the young in the paths of truth and righteousness.

## II. ACCOUNT OF THE ROUTE PURSUED, AND THE PLACES VISITED, WITH ANY PARTICULARS CONNECTED WITH THESE SEEMING TO MERIT SPECIAL NOTICE.

In planning our routes, we made it a point that each of the more important stations, such as large cities and Presbytery seats, should be visited by us in a body, and our proceedings there conducted in this capacity. It was also a matter of particular attention that a Sabbath should be included in the period of our stay at stations of this kind. From these places, as headquarters, our visits were ramified throughout the surrounding district, and these were made by the members of the Deputation individually, often, indeed, kindly accompanied by one or more of our colonial brethren. It was obviously by this division of service only that our mission could, by any amount of zeal and labour, be spread over such an extent of territory, as it was not more the earnest wish of the people there, than our own most anxious desire, that it should embrace. And even after all, we had to lament that places were left unvisited where our presence would have been cordially welcomed; but this, we trust we may be permitted to say, arose from the absolute impossibility of including them in the compass of our route, as necessarily limited by the period of our stay in the country; and, assuredly, to none could it be matter of greater regret than it was to ourselves.



## HALIFAX, &amp;c.

Halifax, where, as already stated, the Deputation first landed on the shores of America—the capital of Nova Scotia, and the seat of the provincial government—has two churches belonging to the Synod in connection with the Church of Scotland, viz., St Andrew's, of which the Rev. John Martin is minister, and St Matthew's, of which the Rev. John Scott is minister. Arrangements were made for the celebration of divine service, on different occasions on week-days, during our stay; and in each of the churches public worship was performed three times on the Sabbath; our opportunities of delivering the message of salvation here amounting in all to eight or nine separate occasions. The attendance was large, and the attention and interest manifested by all classes of hearers indicated a most encouraging appreciation of this means of religious instruction. Divine service was also performed by one of our number to the inmates of the Penitentiary. It was represented as highly desirable that a well-qualified and zealous missionary could be obtained to labour among the population generally of this city, and the utmost willingness was manifested to furnish the funds requisite for his comfortable support. By such an appointment, the very destitute stations in the neighbourhood, it was thought, might also benefit; the missionary preaching there occasionally, and, at other times, supplying the pulpits of the Halifax ministers, and so enabling them to do so.

There is great want of spiritual labourers within the bounds of this Presbytery. For many years past the scattered settlements, such as Laurenceton, Porterslake, and Musquedoboit, &c., have been indebted for occasional ministrations to the Rev. Mr Martin, at the expense, on his part, of great personal labour, and even with no small sacrifice of health. One of the members of the Deputation, accompanied by him, visited some of them at this time, and was cordially welcomed. The two ministers of Halifax are the only clerical members at present in the Presbytery.

The Deputation were much gratified to find existing here an association for promoting the religious interests of the province, called "The Lay Association of Nova Scotia in connection with the Church of Scotland." This society is animated by a cordial and enlightened zeal in the great cause to the support of which its operations are directed; and these are conducted with no less judgment and prudence, fortunate as it is in all its office-bearers, and particularly so in its secretary, Archibald Scott, Esq. It is in a highly flourishing

condition in all respects. Its numbers, already great, were receiving constant accessions ; and it cannot fail to prove, under the blessing of God, a most valuable agency for forwarding the all-important cause which it is intended to promote.

An address was presented to us by the Lay Association. It was delivered, in the absence from the city of Dr Hume the president, by the vice-president the Honourable Alexander Keith, ex-mayor, accompanied by a large party of the members, and proved an important addition to the many pleasing testimonies here offered, of respect for our Church, and cheering encouragement in regard to the work on which we were entering as her commissioners.

A public meeting of the kind, and for the purpose, formerly described, was here held at the instance of our friends. It was numerously attended, and the information and explanations given were, as we were assured, most satisfactory and gratifying.

Interviews and conferences of a more private nature were of frequent occurrence throughout the whole of our stay at this place. These were eminently marked by that spirit of brotherly kindness in which our mission originated ; and we are encouraged to hope that their effect was, and will be, to draw closer the bonds which connect the churches there with the Church at home.

Sensible as the members of the Deputation are, that any thing merely personal to themselves may be deemed out of place in a Report of this kind, still they trust that, in justice to others, as well as impelled by their own grateful recollections, they may be allowed to state that, during their sojourn at Halifax, they experienced on all hands the greatest possible kindness ; nor can they, in this matter, refrain from referring to a name already mentioned, the Honourable Mr Keith, whose courtesies and attentions were unremitting, and offered with a cordiality that will not soon be forgotten.

In an interview with which we were honoured by the Governor, we received from him the most polite attention, and the ready offer of any facilities in his power for prosecuting our mission.

#### PICTOU, &c.

The next place to be visited was Pictou, lying on the opposite side of the peninsula, on the Northumberland Strait. The distance is about 104 miles, and the conveyance is a well appointed stage-coach, performing the journey in one day. Here, and throughout the whole relative district, a large

proportion of the population are Highlanders. On this account, and for the purpose of expediting matters, Dr Macleod preceded, by some days, the other members of the Deputation ; and, up to the time of their joining him on the 5th, he had been labouring among the people of this locality, meeting everywhere large, attentive, and deeply interested audiences, to whom his pulpit ministrations had the additional and powerful attraction of being conducted in their native language.

The church at Pictou is at present vacant, as are, indeed, all the other ministerial charges within the bounds of this Presbytery, with the single exception of Macleennan's Mountain, where Mr Macgillivray is settled. This state of destitution was strongly pressed on our attention. Mr Macgillivray has been labouring to the utmost of his power to mitigate the evil, by occasional services throughout the district ; and since it was visited by us, a licentiate has been sent out by the Colonial Committee, to act as an itinerating minister. But the want is still most urgent, and calls for the very earliest interposition which our Church has it in her power to make on behalf of the colonial brethren.

The different churches and stations in this district were visited by the Deputation, divine service was performed, conferences were held, and explanations given to the people, in a manner which all parties felt to be most satisfactory. In this visitation were included Rodger's Hill, Salt Springs, New Glasgow, Gareloch, Macleennan's Mountain, West River East Branch. Wallace, an interesting congregation (50 miles from Pictou), which *has been for five years without a minister*, was visited by Mr Macleod, when a numerous signed address was presented, expressive of their attachment to the Church of Scotland.

An earnest desire had been expressed that the Lord's Supper should be dispensed by us at Pictou, to which we willingly agreed, and the usual preparatory diets of public worship were observed. This Sacramental Sabbath was a memorable day in this district, and in the history of our mission. The celebration of the Holy Ordinance was an event which many a weary soul felt to be a time of refreshing from the presence of the Lord, and which will live in the memory of the worshippers then present, as they themselves declared, among the most marked epochs of their earthly pilgrimage, and be spoken of as such to their children and their children's children. Nor will it hold a less distinguished place among the most impressive and cherished recollections of those whose high privilege it was to break among them that day



the bread of life, and distribute the tokens of redeeming love. The solemn service was conducted in both languages,—in the church in English, by Dr Simpson and Mr Macleod ; and in an adjoining field in the open air, in Gaelic, by Dr Macleod and the Rev. Mr Macgillivray of Macleennan's Mountain. The former place of worship was densely filled in every part within the walls ; while, outside, crowds were clustered round every door and window. And on the spot where stood the other table of holy communion, in a temple not made with hands, with the green earth for its support, and the blue vault of heaven for its canopy, thousands upon thousands were seated lowly around ; and in both assemblages alike there were manifested an entire abstraction from the passing interests of time, and a full surrender of themselves to those mighty themes of unspeakable and eternal concern which this holy ordinance presented to their contemplation.

An address was received from “ the residents in the county of Pictou,” with a most extensive list of signatures.

It was deemed desirable, in addition to more private interviews and conferences, that a public meeting should be held for general information, in some place the most central to the district ; and Gareloch, about 15 miles from Pictou, was selected for this purpose. A full exposition was given, both in English and in Gaelic, to the great satisfaction of a numerous audience collected from different places, and from great distances.

In the existing state of the means of religious instruction within the bounds of this Presbytery, the appointment of catechists was strongly recommended by parties on the spot ; and two individuals were pointed out as well qualified to act in this capacity, being men of personal piety, well versed in scriptural truth, and feeling a deep concern in the spiritual interests of their brethren. Our own converse with them served pleasingly to confirm this account ; and we felt it our duty to sanction their employment, under a small salary from the Colonial Committee.

#### PRINCE EDWARD'S ISLAND, &c.

On the morning of Friday the 18th, the Deputation left Pictou, in Nova Scotia, for Prince Edward's Island, by the steamer, and reached Charlottetown, the chief town and seat of the government, after a voyage of between six and seven hours. Here we were cordially welcomed by a party of expecting friends. One gentleman indeed, Mr Burney, had come to Pictou to meet and return with us ; and we were

courteously accompanied by three from that place, Mr Blackader, Mr Crichton, and Mr Crerar. To these, and to many others at both places, we were indebted for much kindness. The church at Charlottetown, at present vacant, is a handsome place of worship; the congregation was large, and of highly respectable appearance. Public worship was performed in it three times on the Sabbath,—twice in English, and once in Gaelic. The population of this island, in connection with the Synod of Nova Scotia, are in a state of most deplorable destitution. At the time of our visit, with the exception of Belfast, where Mr Maclellan is settled, every church within the bounds of the Presbytery was vacant; and, for some months, this gentleman has been on a ministerial visit to relieve the destitution in Newfoundland, so that the island has been entirely without a minister belonging to the Synod. This simple statement speaks most impressively for itself; and we cannot doubt that the condition of these people strongly attached to connection with the Church of Scotland, and most earnestly desirous to be supplied with preachers of her communion, will meet with the fullest sympathy of the General Assembly, and the most speedy and energetic efforts for their relief. Nothing can exceed the anxiety felt for the appointment, with the least possible delay, of a minister to Charlottetown; and this undoubtedly is the station which, not only with a view to its own individual importance, but in reference to the alleviation of the surrounding destitution, by visits from the most convenient centre, should be first supplied. The different churches and preaching stations were visited by us, and the usual services performed, and everywhere our services were most gratefully welcomed. They included Georgetown, London, Belfast, and De Sable, with the places connected with these charges.

A public meeting was held here, and full explanation given; and a very gratifying and encouraging address was tendered to us.

From Sir Henry Vere Huntly, the Governor of the island, we received every mark of polite attention and personal courtesy.

It may be useful as well as interesting, to mention the religious denominations into which the population of Prince Edward's Island was divided. According to a census taken in 1841, the whole amounted to 47,034. Of these there were in connection with the Church of England 5707; with the Church of Scotland, 10,006; with the Presbytery of Prince Edward's (in connection with the United Secession), 5089;



Roman Catholics, 20,430 ; Methodists, 3421 ; Baptists, 1609 ; all other denominations, 2650. The population of Charlottetown at that time was 3323. The population in respect of country was,—natives of the island, 31,561 ; of England, 2560 ; of Scotland, 5681 ; of Ireland, 5193 ; of the British Colonies, 1755 ; of all other countries, 194.

#### MIRAMICHI, &c.

Early in the forenoon of Friday the 25th July, the Deputation embarked in the steamer from Prince Edward's Island for Miramichi. Among the passengers was Alexander Rankin, Esq., resident at the latter place, whom we had previously met at Charlottetown, and found taking a deep interest in the objects of our mission, and to whom we were afterwards indebted for important assistance in prosecuting them, as well as for the utmost kindness of personal attention. The steamer reached Chatham, a small town on the Miramichi, early in the forenoon of next day, and we found on the quay the Rev. Mr Macbean, the minister of the place, with a large party of friends, waiting to welcome us. The rest of the day was occupied with conferences, and in making arrangements for our proceedings in this locality. On the following day, Sabbath the 27th, we were enabled to accomplish a full complement of services at three different places, viz., Chatham,—Newcastle, another ministerial charge under the Rev. Mr Henderson, seven miles up the river on the opposite side,—and Black River, where a service was given in Gaelic, as well as English. An address was here presented, and public meetings were held, both at Chatham and at Newcastle.

There is in this district great want of ministers, and the importance of a supply at the earliest opportunity was strongly urged.

At Miramichi it was found expedient that the Deputation should divide into two parties for a time ; and it was arranged that Dr Simpson should visit Burntchurch and Tabisintac, and thereafter proceed to Fredericton and St John's ; and that Dr and Mr Macleod should take the route for Bathurst, and visit the congregations on the Bay of Chaleur. The latter part of this plan was but partially carried into effect, owing to a severe accident which Dr Macleod met with by the overturn of the carriage in which he was travelling, and which detained him and his colleague for some days at Bathurst. This, the only occurrence of the kind which befel the Deputation, wore at first an alarming aspect, and the individual sufferer made a narrow escape ; but by the gracious hand

of God not only was his life preserved, but he was soon enabled to resume his labours, so essential to the success of the mission, considering the numerous Highland population scattered throughout the whole territory to which it was directed. Mr Macleod, in the mean time, preached to the congregation at Bathurst, from whom a cordial address was received, and Dr Macleod and he, so soon as the former was able to travel, returned to Miramichi. From this Mr Macleod made an excursion to Richibuctoo, 50 miles south of Miramichi, where he officiated on the Sabbath, and gave a public address on the following day. The two colleagues then proceeded—by Fredericton, where Mr Macleod preached—to St John's, where they joined Dr Simpson on the 8th of August.

#### FREDERICTON.

While Dr and Mr Macleod were thus occupied, Dr Simpson, according to the plan noticed above, visited Burntchurch and Tabisintac, and preached and gave addresses at each of these places. In this journey, he was kindly accompanied by Mr Rankin. Returning to Miramichi he proceeded thence to Fredericton, accompanied by the Rev. Mr Macbean, preaching and giving an address at Doak's by the way. At Fredericton, the capital of New Brunswick, and the seat of its government, they were cordially received, and found strong attachment manifested to the Church of Scotland. The church here is a handsome place of worship, and is well attended. The minister, Mr Brooke, was absent at this time on a visit to his former charge on the Bay of Chaleur. Divine service was performed three times on the Sabbath, twice by Dr Simpson, and once by Mr Macbean. A public meeting was held, and full explanations given in the usual manner. An address was also received, couched in the most friendly and encouraging terms.

Great interest was here manifested in the objects of the General Assembly's Mission, and the utmost zeal to co-operate in promoting them, and every mark of personal attention and courtesy was tendered to the visitors. By the kindness of one of the many individuals actuated by these feelings, and who is connected with the Government office, there was furnished the following list of the lands granted by the Government of New Brunswick to the Churches there in connection with the Church of Scotland, shewing the amount of the several grants, the churches to which they are given, and the year in which the grants were made.

| Church for which granted. | Situation of the Land.               | Year. | Acres. | Total. |
|---------------------------|--------------------------------------|-------|--------|--------|
| St John.                  | <i>County of St John.</i>            |       |        |        |
| St Andrew's Ch.           | North side Quaco Road.               | 1820  | 500    |        |
| St Stephen's Ch.          | Upper Salmon River.                  | 1837  | 500    |        |
| St Andrew's Ch.           | ... ..                               | ...   | 500    | 1500   |
| Fredericton.              | <i>County of York.</i>               |       |        |        |
|                           | Rapide de Femme, }<br>Carleton.      | 1836  | 500    |        |
| ...                       | River Tobique, Otelloch.             | 1837  | 1000   | 1500   |
|                           | <i>County of Northumberland.</i>     |       |        |        |
| Alnwick Tabisintac.       | Tabisintac River.                    | 1836  | 572    |        |
| Newcastle.                | Beobeais Pt. Burying }<br>Ground.    | ...   | 4      |        |
| ...                       | Renon's Rivers.                      | 1837  | 500    |        |
| Chatham.                  | ... ..                               | ...   | 500    |        |
| Glenelg.                  | Black River.                         | 1838  | 500    | 2076   |
| Richibucto.               | <i>County of Kent.</i>               |       |        |        |
|                           | St Nicholas R. and }<br>Coal Branch. | 1837  | 500    |        |
| Richmond.                 | <i>County of Carleton.</i>           |       |        |        |
|                           | Richmond Settlement.                 | 1838  | 500    |        |
| St James'.                | <i>County of Charlotte.</i>          |       |        |        |
| St Andrew's.              | River St Croix.                      | 1838  | 500    |        |
|                           | Canoose River, at }<br>Scot's Rips.  | 1838  | 500    |        |
| Dalhousie.                | <i>County of Gloucester.</i>         |       |        |        |
| Bathurst.                 | Upsalquitch River.                   | ...   | 500    |        |
|                           | W. Side Miramichi Road               | ...   | 500    | 3000   |
| Total Acres,              |                                      |       |        | 8076   |

## ST JOHN'S.

The two divisions of the Deputation having accomplished the separate courses just described, met at St John's, situate at the mouth of the river of that name, where it flows into the Bay of Fundy, ninety miles below Fredericton. Here the usual kindness and cordiality of reception were largely experienced by us. There are two churches in the city of St John's belonging to the Synod of New Brunswick, viz., St



Andrew's, of which the Rev. Andrew Halket is minister, and St Stephen's, of which the Rev. W. T. Wishart was then minister. Public worship was performed, on the Sabbath, by us, in each of these churches, to large and most attentive audiences. Addresses were received from both; and full information was communicated, to the great satisfaction of friends strongly attached to the Church of Scotland.

We found here a communication from Mr Ross, minister of St Andrew's, near Passamaquoddy Bay, on the confines of the province, containing an earnest request that we should visit that district. With this it was our equally earnest wish to comply; but owing to the state of the communication with that place, and the sailing of the steamer from St John's to Boston, by which we were about to proceed to Canada, to meet intimated engagements there, we found, to our great regret, that by no possible arrangement could it be accomplished. Under these circumstances, it was very satisfactory to learn, as we did on all hands, that the labours of Mr Ross were pursued with the greatest zeal and diligence, and blessed with remarkable success.

There was received also, while we were at St John's, a communication from Newfoundland, requesting a visit there of the Deputation. This was suitably acknowledged, with the expression of our regret, that the period of our mission, and the full allotment of every day of it already made, put such a visit altogether out of our power.

Leaving St John's, by steamer, the Deputation now took the route for Canada, proceeding through the United States, by Boston, New York, Albany, Lake George, and Lake Champlain.

In passing through the United States, we were so fortunate as to meet some distinguished clergymen of that country, of our intercourse with whom, brief as it was, and of the kind and brotherly spirit by which it was marked, we retain a most agreeable recollection. At Boston, we had an opportunity of visiting the American Board of Missions, and received the utmost attention from the eminent persons connected with that important institution. A full set of their Reports was given to us, to be presented to the Colonial Committee, with whom it has been deposited, and a suitable acknowledgment has been made by them.

#### MONTREAL AND QUEBEC.

We reached Montreal on the forenoon of Saturday, the 23d of August. Here we were delighted to meet Dr Mathie-

son, the much-esteemed minister of St Andrew's congregation, to whose clear judgment and sound constitutional views the interests of the Church in Canada are so largely indebted. A consultation was immediately held, as to the best apportionment of our pulpit services on the ensuing Lord's-day; the result of which was, that one of us started by the steamer that same afternoon for Quebec, and reached it next morning, when he was most kindly welcomed by Dr Cook, the able and accomplished pastor of the congregation there, and officiated in his church.

At Montreal, divine service was in like manner performed by the other members of the Deputation.

The whole of us were assembled together at Quebec on the following Tuesday, and a diet of public worship was held that day. A public meeting also took place, at which the state of Church matters at home was fully detailed to a deeply interested and highly satisfied audience.

On our return to Montréal, Dr Cook kindly accompanied us to join there his brethren of the Presbytery, by whom we were to be received at a meeting of their body. This meeting took place accordingly, when the state and prospects of our respective Churches, the bonds uniting them, and the modes in which the one, in her comparatively infant condition, needed, and the parent institution could best give, assistance, were the interesting topics of discussion. The views on this latter subject stated by our Colonial brethren, did not differ from those already brought before our Church, in the communications sent home to the Colonial Committee.

We found that the Synod of Canada, at its last meeting, had appointed a Committee to co-operate with the Deputation, and afford them every assistance in prosecution of their Mission. The duties assigned to this Committee were by them, and indeed by all the brethren whom we met, most zealously discharged.

While here, at the seat of Government, we were naturally led to inquire into the state of the Clergy Reserves. On this subject, our brethren themselves, it appeared, were in want of, and very desirous to obtain, official information. It was accordingly agreed, that we and two members of Presbytery should wait on the Receiver-General, in whose department the matter lies. By this gentleman, the Honourable Mr Morris, a zealous and influential friend of the Presbyterian Church in Canada, we were received with the utmost courtesy, and every information was most readily and frankly afforded. The account given to us was highly satisfactory, both in reference to the present state of the funds arising from the source in question, and of which a distribution was almost



immediately to take place, and in regard to the very promising prospect of its increasing productiveness. The exact particulars were not yet ascertained, but were just on the point of being so. So soon as this is done, and communicated to the brethren there, the statement will be transmitted to the Colonial Committee.

The customary meetings with the lay as well as clerical friends interested in the purposes of our mission, were frequent, in this large, influential, and rapidly rising city; and nowhere was there manifested warmer attachment to the Parent Church, or a deeper sense of the desirableness and importance of maintaining and strengthening the connection with her. A public meeting was held, and the account there given by us of her recent history and present position, and of her operations in the great field of Christian usefulness, both at home and abroad, was received with every token of cordial satisfaction. An address was presented, in presence of another public meeting, replete with sentiments which could not be otherwise than most gratifying to us as ministers of the Church of Scotland, and highly encouraging in reference to the particular duty in which we were engaged.

On this latter occasion, it was intimated that a Lay Association in support of the Presbyterian Church in Canada, in connection with the Church of Scotland, had been resolved on, among influential parties, and was to be immediately organized and carried into active operation. The manner in which the announcement of this measure was received, gave pleasing evidence of the state of the general feeling in regard to its object, and left no doubt of abundant support. And under the management of such men as the Honourable Peter M'Gill, Mr Wilson, and others of kindred zeal, judgment, and energy, there is every reason to anticipate, that, by the blessing of the Almighty, this institution will lead to valuable results.

While at Montreal, we were honoured with marks of the most courteous and gratifying attention by Lord Metcalfe, the Governor-General, a nobleman whom we heard universally spoken of as alike distinguished for the worth and amiableness of his private character, and for the statesmanlike qualities fitting him for the high office which he then occupied.

In arranging at Montreal our plans of farther operations, it was found necessary, in order to overtake the ground still before us, that we should divide into two parties, the one taking, first, the country charges in the Presbytery of Montreal, and then the bounds of the Presbytery of Glengarry; the other taking the bounds of the Presbytery of Bathurst.

Accordingly Dr Simpson and Dr Macleod took the former route; and Mr Macleod, accompanied by Dr Mathieson, took the latter.

The different churches and stations along the Chateauguay, and in the Seignory of Beauharnois, were accordingly visited by Dr Simpson and Dr Macleod, and the usual divine services performed, information communicated, and conferences held. The places so visited were Beauharnois, St Louis, Ormston, Huntingdon, La Prairie, Beechridge, Durham, Dundee. The four ministerial charges, in the Seignory of Beauharnois receive each, from the company to whom it belongs, a small annual allowance or endowment,—an example of enlightened and commendable liberality well worthy of imitation.

#### GLENGARRY.

This division of the Deputation next proceeded to Glengarry, and visited the different churches throughout this district, where there is a large Highland population, and the different services were conducted accordingly, both in English and in Gaelic, everywhere to numerous and deeply interested audiences. Their route comprehended Lancaster, Lochiel, Vanclec, Dalhousie Mill, Williamston, Martintown, Osnaburg, Finch, Cornwall, and Brockville. A cordial and affectionate address was presented by the Presbytery, and testimonials of the same kind were tendered by several of the congregations. Much kindness and hospitality was received from Mr Macpherson and Mr Mackenzie, and other brethren.

#### OTTOWA.

Mr Macleod accompanied, as already stated, by Dr Mathieson, proceeded to visit the churches and preaching stations within the Presbytery of Bathurst on the Ottawa, meeting everywhere the most cordial reception, especially at Byetown and Perth, and performing all the usual services of preaching, and holding meetings for communicating information, and finding throughout the warmest attachment manifested to the Church of Scotland. His tour included St Eustache, La Chute, Chatham, Byetown, Fitzroy Harbour, Pakenham, Ramsay, Perth, Beckwith, Lanark, Smith's Falls, Brockville. The important congregation of Byetown has been vacant for nearly a year. The Committee are most anxious to have it supplied without further delay.

#### KINGSTON.

The separate routes of the two divisions of the Deputa-

tion, just narrated, met at Brockville. While Dr and Mr Macleod remained here to discharge the usual duties at such a station, Dr Simpson proceeded directly to Kingston with the view of expediting matters, more particularly by communicating with Dr Liddell, on the subject of Queen's College. In this latter purpose he was, however, disappointed, Dr Liddell being from home, having gone to a place at a considerable distance, on one of those urgent calls for his ministerial services which he is ever ready to meet, and, indeed, to anticipate, to the utmost extent compatible with his official duties,—thus affording valuable and much prized relief to the destitution prevailing in the surrounding country. Dr Simpson was most kindly welcomed to Kingston by the Rev. John Machar, the highly respected minister of the congregation there, among whom he has officiated for many years with the utmost zeal, fidelity, and diligence. Dr and Mr Macleod, having fully performed all the deputational duties requisite at Brockville, speedily joined their colleague at Kingston. On Sabbath the 14th September, public worship was performed four times in the Church, once in English by each of the members of the Deputation, with an additional service in Gaelic for behoof of Highlanders residing in the neighbourhood, and expressing an anxious wish to this effect. The attendance was large, and the interest manifested most encouraging. A public meeting was held to receive information, also numerous attended, and much satisfaction was expressed with the accounts given. An address was presented highly gratifying and encouraging; and the usual meetings and conferences with friends took place in the no less usual spirit of brotherly kindness and Christian sympathy.

We visited Queen's College, not then in session, and had repeated interviews with Professor Williamson, and much conversation with him and others interested, regarding this institution. Neither from them, however, nor afterwards from Dr Liddell, did we obtain any information of the least consequence, additional to that of which the Colonial Committee has been already put in possession. Various reports, surmises, and speculations, were afloat, respecting the constitution of a University for Canada, and the bearing of this on Queen's College; but nothing certain was known at the time of our visit, nor, as it appeared, could any probable conjecture even be formed, as to what or whether anything was to be done by the Government and the Legislature in this matter.

TORONTO, &c.

On the 16th Mr Macleod proceeded to visit the congrega-



tion at Belleville, Bay of Quinte, making a detour for this purpose on the way to Toronto, while Dr Simpson and Dr Macleod proceeded directly to that city, which they reached next morning, and found waiting on the quay, to welcome the Deputation, a large party of friends. Among them was the Honourable Judge Maclean, with whom, by character, his able speech in the Synod of Canada, on the question of severing connection with the Church of Scotland, had made us well acquainted, ere we left home. His principles and views we found largely shared and cordially cherished by his townsmen with whom we came into communication. Along with the Rev. John Barclay, who is minister of the church here, we had the happiness of meeting several others of the colonial brethren, Mr Lamie, Mr George, Mr Bell, and Mr Fergusson, with whom we had much interesting and agreeable communication on matters of common concern to our respective Churches. With their assistance, arrangements were made, and carried into effect, for visiting the different congregations within the bounds of the Presbytery. The customary services and proceedings were there gone through, and everywhere the people heard us gladly. There were visited, in this way, Toronto Township, Esquesing, Scarborough and a neighbouring station, and Markham. On our arrival at Toronto, Dr Macleod had proceeded directly to Lake Simcoe, where his services were specially needed, and earnestly desired, by the Highland population occupying that district, preaching at Vaughan and West Guiliamburgh in his way thither. In the Simcoe district, he was much indebted to the kindness of Colonel Cameron, who takes a warm interest in whatever is connected with the spiritual wellbeing of his countrymen. In Toronto itself public worship was performed three times on Sabbath the 21st, in the large and handsome church, to a highly respectable congregation. A public meeting was earnestly desired, and held accordingly, when very full accounts were given of recent proceedings, and of the present state and operations of the Church at home, and of the brightening prospects now opening before her; and great was the satisfaction afterwards expressed by her friends in this place, with what they heard on this to them most interesting subject. An address was presented to the Deputation, expressing the most affectionate regard for our Church, and the most cordial wishes for her prosperity, together with the most grateful acknowledgment of the interest taken by her in her colonial children. The party attending on this occasion was very numerous, and the address was tendered by Judge Maclean. To this gentleman, as also to Mr Cameron, we were indebted for much personal kindness and courteous attentions.

Dr Liddell, whom, as already stated, we had missed at Kingston, joined us at Toronto, having followed us thither the moment he reached home, and learned how matters stood. On the subject of Queen's College, it has been already noticed, that he had nothing to communicate beyond the information and views which he had already brought before the Colonial Committee.

#### HAMILTON, &c.

The next headquarters of the Deputation were Hamilton, where the cordial welcome of many friends greeted our arrival. From this place, as a centre, our visits, individually, were extended throughout the surrounding country. They embraced Niagara, Guelph, Galt, Dundas, Nelson, and the London district, at which last-mentioned place there is a large population of Highlanders, and to it the special services of Dr Macleod were directed. At all these stations our reception was most cordial; and the earnest heed given to the preaching of the word was eminently cheering and satisfactory, prompting the humble hope, while the prayer was fervently offered, that our labours in this respect might not be without the effectual blessing of our Divine Master. The church at Hamilton was at this time vacant, but arrangements were in progress for calling to it the Rev. Mr M'Kid of Bytown. This gentleman, as also Mr Romanes of Smith's Falls, who had been rendering important and seasonable services, by a tour among the destitute localities in this quarter, Mr M'Gill of Niagara, who was just about to remove to Montreal, and Mr Bell of Toronto Township, who very efficiently fills the office of clerk to the synod, were at Hamilton at the time of our visit; and with them we had much agreeable intercourse and communication. On the Sabbath public worship was performed in the church. A public meeting was held, when the customary topics were discussed. A cordial address was also presented to the Deputation.

Hamilton was the last headquarters of our mission labours. By the good providence of God, we had been enabled to embrace in our route an extent of territory, and a numerical amount of churches and preaching stations, in every various locality, from the populous city to the scattered settlement in the depths of the forest, beyond what our most sanguine calculation, under a firm resolve to grudge or spare no personal labour nor effort, had ventured to anticipate; and it was matter of devout thankfulness to our Heavenly Master, that we had reason to hope that our visits among our expatriated countrymen and their descendants had not been with-



out a blessing to their spiritual comfort and edification, and to the strengthening of the bonds of Christian affection between our own beloved Church and her daughter Churches in that distant land.

From Hamilton we travelled to Boston by New York, making a short tour of a few days as far south as Washington, where we received every attention from the President. The steamer from Boston sailed on the 16th of September, and we reached Liverpool in the beginning of the following month. We had been most kindly and strongly urged to pay a second visit to Halifax, at the conclusion of our mission, and embark there for Britain. And certainly nothing could have been more agreeable to us than to conclude our missionary campaign at the place where it had been so auspiciously begun, and among those whose kind and cheering reception had served so powerfully to support and encourage us at the important moment of entering on our labours. But this was found incompatible with duties demanded from us in other places, and fully exhausting the whole period of our stay. We had, however, the satisfaction of touching at Halifax in our passage from Boston, and of receiving from the same warm friends, who, a few months before, had tendered us so cordial a welcome, a no less cordial farewell. The steamer reached this place very early in the morning of the 18th, and while yet the city was wrapped in silence and darkness; but no sooner was the signal gun heard of her arrival, than our friends, aware that we were on board, came thronging to the wharf, once more to exchange affectionate greetings, and bid us God speed in our journey homewards.

### III.—CONCLUSION.

We have thus laid before the Assembly a narrative of our journeyings in the interesting scenes we were commissioned to visit, and an account of the manner in which our proceedings were conducted. To what extent we may have been enabled to fulfil the intentions, and realize the objects of our appointment, it is not for us to say. The manner in which we were received by those to whom we were sent has already been made abundantly apparent. It would, indeed, be altogether impossible to give any thing like a faithful picture of what took place, in which the cordiality, nay, the enthusiasm, of welcome tendered everywhere throughout our course, and by all classes of persons, to the commissioners from the Church of Scotland, did not stand out as a prominent feature. There is no fact which our mission brought more constantly or more im-

pressively before us, or which we have more entire confidence, or more pure satisfaction in reporting, than this,—that the Church of their fathers has a deep seat in the veneration and affection of her colonial children. That dissensions and divisions of the same kind as those by which the parent Church has been afflicted, unhappily found their way into the colonial synods and congregations, is well known ; and that these elements of strife have there been productive of similar and most lamentable results, is but too certain. Of this state of matters, little, indeed, fell under our personal observation ; but, by the friends of religion whom we met, its existence was everywhere spoken of with deep regret ; nor could we do otherwise than entirely agree with them, in condemning and deploring the introduction of divisions of this kind into the colonies, where such introduction was so utterly gratuitous and uncalled for on the one hand, and where it could not fail, on the other, to be specially disastrous. Patronage has no existence *among them*. There is no connection *there* between the Church and the State, except, in some places, that of a small pecuniary grant derived from public property, which neither party, so far as we ever heard, had the slightest desire to repudiate. And just as little connection have the Colonial Churches with the Church of Scotland in the form either of subjection to her authority or responsibility for her actings. But while division, on the questions agitated in Scotland, was, in the colonies thus entirely uncalled for, and altogether gratuitous, it cannot fail, in their circumstances, to shed, in an equally extreme degree, a baleful influence on the interests of religion there. In a country where congregations, when united, are scarcely able to support a minister, the effect of division, besides all the other evils thence arising, must almost inevitably be the loss to both parties of the ministrations of a spiritual labourer. While disputing and differing, and dividing about matters in which neither has the slightest practical concern, they forfeit what is of equal and unspeakable moment to both.

We have very particular satisfaction in bearing testimony to the cordiality with which our brethren of the Colonial Churches entered into the spirit and purpose of our mission, and afforded us every aid and facility for prosecuting it. Our intercourse with them, on all occasions, and in every form, was to us most gratifying. The hours spent in their society, in the brief intervals of travel, furnish recollections on which we dwell with pleasing interest ; and we are not without the persuasion that these hours may be recalled by them also with kindred feelings. As servants of the same Master, and labouring in the same work with ourselves, these men need no testimony

from us, and to offer it may seem presumptuous ; yet we cannot omit to state how strongly we were impressed with the diligence and fidelity with which they give themselves to the laborious duties involved in the cultivation of that particular portion of the great spiritual vineyard committed to their husbandry.

In order to maintain and strengthen the friendly relations subsisting between our Church and the Churches in the Colonies, it appears to us, and the impression is strongly entertained by our Colonial brethren, that the several bodies should be put fully and regularly in possession of each other's transactions, and that a systematic plan should be adopted for this interchange of documents.

The grievous deficiency in the means of grace, prevailing in the British North American Colonies, was well known before our visit was undertaken. The communications transmitted on this subject, depicted it in colours sufficiently dark ; but, dark as they were, we can now bear witness, from actual observation, to their lamentable fidelity. From Halifax, where our survey began, throughout the whole of Nova Scotia, of Prince Edward's Island, of New Brunswick, and of both the Canadas, from Quebec to near Lake Huron, where it terminated, the religious aspect of the country presents one continuous scene of destitution, varying only in degrees of intensity. In our communications with the Colonial Committee since our return, we have made known to them the stations to which, as it appears to us, the first available supplies should be directed, putting foremost in the list Pictou and Prince Edward's Island.

There is a subject to which, though not falling within the special purpose of our mission, we cannot refrain from adverting,—we mean, the Popery of the North American Provinces. The extent to which this system prevails is truly lamentable ; and if aught were wanting to quicken the zeal of our Church to supply the means of teaching there the truth in its purity and simplicity, it would be readily found in this melancholy and alarming state of things, by which so many are already placed and kept in spiritual darkness, and by which even the professing Protestant population, in the absence of sound instruction, are in imminent danger of being seduced into the paths of error and delusion.

That the Church of Scotland will deeply sympathise with those who are thus suffering, and who have so many and so powerful claims on her sympathy, we cannot, for a moment, doubt ; and we are equally satisfied that all her resources will be readily put in requisition for their relief. In what form those which exist may be made availing, and the still unem-



ployed labourers at home be induced to devote themselves to that field of most important and most interesting usefulness which the Colonial vineyard presents,—by what means they may be increased, and young men brought forward to the ministry, and more especially young men possessing that language in which alone so large a portion of the settlers can be effectually instructed,—are questions which it is for the wisdom and the Christian charity of this Venerable House to determine. And let the Assembly be assured, that this wisdom and this charity cannot be too soon, or too earnestly, brought to bear on the subject with which they have here to deal. The fact which everywhere forced itself on our observation, which, in every most affecting form of appeal, we were implored to press on the attention of our Church, is of most simple announcement, but of most solemn import. Our brethren, in these colonies, are ready to perish for lack of knowledge. In that distant land to which they have been driven from the pleasant homes of Scotland, to seek the bread that perisheth, they are threatened with a famine of the bread of life. They are fast reclaiming a fertile and fair territory, from the natural waste, and the natural wilderness, destined, by many unmistakeable tokens, to be the future seat of mighty nations ; its population is already great, and it is rapidly increasing. Shall that territory be left to remain a moral waste,—a spiritual wilderness ? Shall that swelling population be abandoned to the appalling alternatives of sinking into utter ignorance, and regardlessness about the interests of eternity, or of being overrun with gross and noisome error and fanatical delusion ? Not, surely, if the best exertions and the fervent prayers of the Church and the people of Scotland can avert so fearful a consummation. This assurance we gave them. This assurance we were warranted, yea commissioned, to give. Our very presence among them, as a Deputation from a Christian Church,—the Church of their fathers,—was itself a full pledge to this effect ; as such it was intended ; as such it was, with solemn joy and kindling expectation, hailed,—and this pledge, we feel confident this Assembly will strive, and, we trust, by the blessing of God, be enabled to redeem.





## APPENDIX.

SPEECHES delivered by the MEMBERS of the DEPUTATION,  
at a Meeting held in the MUSIC HALL of Edinburgh, on  
10th November 1845.

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Dr SIMPSON rose and said,—When, Sir, I think of the peculiar object of the present meeting, and look around me, my feeling is that of pure satisfaction and devout thankfulness. I do most sincerely rejoice to see so large, so respectable, and so influential an assemblage of my fellow-Christians called forth by their deep concern, as I am bound to believe, and their earnest solicitude in regard to the religious wellbeing of that most interesting portion of our fellow-Christians whom my colleagues and I have been employed in visiting. And, gratifying as this sight is, it ought not to be, nor is it, at all surprising. All who themselves know the value of the truth as it is in Jesus—all who themselves have become subjects of the Redeemer's kingdom—must ever take a deep interest in the promulgation of that truth, and the extension of that kingdom in every land, and among every people. But the case which we are now met to consider is peculiar. The people to whose spiritual condition our attention is now to be directed, and for whose destitution of the means of grace our sympathy is to be expressed, have very special claims on our Christian affection. They are not only our fellow-men; they are in some sense our fellow-countrymen. Their language is ours. Our blood flows in their veins. They are bound to us by a thousand tender ties and affecting relations. Nay, the very name, the household word by which Scotland is spoken of, and that even by those who never saw it, who scarce can hope to see it, and to whom it is only the land of their fathers is—*home*. These are the people among whom we have been sojourning; these are the people in whom this meeting is naturally, and, I trust, deeply interested. When the General Assembly came to the resolution of sending a Deputation to those distant colonies, I felt how becoming, how proper, how befitting the connection in which our Church stands to the synods and churches in the North American provinces was this measure; and, in common with my brethren and the community at large, I rejoiced in its adoption. But, at the same time, I could not help shrinking from a personal share of the responsibility which devolved on that deputation. I felt strongly the difficulties, the delicacies, the deep responsibilities which attended the task committed to them; and I hesitated at the thought of even participating in the

execution of it. It was our *first* mission to those distant provinces. Those with whom we were to communicate, while in one view friends and brethren, were also in some sense strangers to us. They were inhabitants of a different quarter of the globe, and placed in circumstances widely different from ours, with, as we might well suppose, habits of thinking and judging, and prejudices and prepossessions cast in a widely dissimilar mould. Nor did the peculiar circumstances of our own Church lessen the difficulty and delicacy of this task. They, on the contrary, greatly increased it. But, on the other hand, I was not insensible to the grounds of encouragement connected with this mission. It was a great, a cheering, an elevating errand to carry the message of brotherly love and Christian sympathy, from one Church to another, across the broad Atlantic; and to assure the distant daughter institution, that though this mighty ocean rolled between them, her prosperity and the spiritual welfare of her people were dear to the parent institution at home, and that to promote them her best efforts would be given, and her most fervent prayers be offered up to the throne of Divine grace. It was an enterprise—we could not but feel, and there was comfort and reassurance in the thought—in full accordance with the commandment of the great Head of the Church, “Go ye into all the world, and preach the gospel to every creature.” Cheered and supported, as well as constrained, by this injunction of our Divine Master, and humbly trusting to the accompanying promise, “Lo, I am with you always, even to the end of the world,” we took courage and went forward. And with deep and devout thankfulness, it becomes us to acknowledge that, in our experience, this promise was largely fulfilled. We were sustained in health and strength through our extensive and various journeyings, and were enabled to publish everywhere the glad tidings of the gospel, and to comfort the hearts of our brethren with the assurance of the deep interest—so well attested by the appearance of this meeting to-day—which is felt at home in their destitute condition, and the readiness with which every exertion will be made to relieve it.

The objects of our mission were to communicate to our friends and fellow-countrymen in the colonies, the assurance that the Church of Scotland still regarded them with sincere parental affection, still looked at their situation with deep sympathy, and that she was most ready and anxious, to the utmost extent of her available means, to assist them in the great work of maintaining and extending among them the manifold blessings of the kingdom of Christ; and with a view to this assistance, we were instructed to seek and collect the requisite information for guiding and directing the operations of the Assembly in affording it. Such was the nature of our task, and such the general tenor of our instruction; and all I shall say of its execution is, that it was our most earnest desire and unremitting endeavour, as well as our fervent prayer to God, that we might be

enabled to discharge it in some measure worthily of the church which we represented, and profitably to the souls of those with whom we were sent to hold brotherly and Christian communion. Our first care, wherever we went, was to publish the message of peace and salvation; and that message, so precious to them in itself, was not the less welcome, that it was spoken by ministers belonging to the Church of their fathers. This Church is still the object of their deep veneration and love, and it is from her communion that they desire to obtain permanent instructors. When we thus preached the words of everlasting life, I know not in what language to express the gladness with which the people heard us. In prosecution of our mission, we travelled over a wide extent of territory, and through many new and varied scenes. On a rough calculation, our journeyings amounted to nearly five thousand miles, traversing Nova Scôtia, Prince Edward's Island, New Brunswick, and the two Canadas. We preached in every variety of place and of circumstances—in the well-arranged church of the populous town—in the humble sanctuary around which, as the centre of attraction, were erected the scattered dwellings of the remote hamlet—in the still humbler log-house standing in the deep recess of the forest, and gathering its worshippers from a wide surrounding district of separate habitations; and I know not whether the crowded audience of the one, or the handful of hearers in the other, was the more interesting congregation. I have preached where not the seats only, nor the passages and stairs alone, but the spaces around the doors and windows—wherever ear could hear—were crowded with eager and earnest listeners. Of the scene to which I more particularly allude, some account has been already, I believe, before the public. It was one of surpassing impressiveness. On such an occasion, and to such an audience, it was matter of high privilege and devout thankfulness to have been permitted to minister. Large and most interesting as was the congregation to which I ministered, I saw a mightier multitude still gathered round my friend. I saw thousands upon thousands seated on the green earth, under the bright blue canopy of heaven, while he spoke to them the word and broke among them the bread of life. I marked their deep and rapt attention; and though I knew not the language in which he addressed them, I well knew his power of manly and energetic eloquence, and I could understand the feeling—depicted on the eager upturned countenances—which thrilled their souls. I have preached to congregations far different from this, but not less interesting—to the “little flock” collected in the fold of the wilderness; to the “two or three gathered together” in the name of the Lord Jesus; and if I may trust my own feelings or the evidence of devout and pious joy depicted in their countenances, as they listened to the message of salvation, our meeting was not without the promised presence of its Divine author—He was in the midst of us. These are scenes which we cannot forget, and which, we trust, the Lord has blessed to all who shared in the



solemn services, whether as preaching or as hearing the word. They assuredly contained lessons of most impressive cogency to *our* understandings, and to *our* hearts, no less than to those of our audience, touching the importance of that message of which we were the bearers to them,—lessons which we will do well to remember in every exercise of our ministry, so long as we live.

It was part of our commission to the Colonial Churches, to give such explanations as might be needed and desired with regard to the state of the Church at home. This was a delicate task. We felt that there was danger here of seeming to trench on the ground of controversy, from which we shrunk; for ours was a message of peace and goodwill. In the actual discharge of our duty in this matter, no controversial bitterness ever entered our heart; and I bless God that no acrimonious expression ever passed our lips. Where explanations were desired—(we did not volunteer them)—it would have been unworthy of the commission we bore, unworthy of Scotchmen, far more of ministers of the Church of Scotland, if we had hesitated fully, freely, and frankly, to meet the demand for an account of the state of that Church; and we blessed God that we were enabled to tell them,—and they blessed God as they listened to the explanation,—that the Church of their fathers was still preserved in full efficiency, and still worthy of their warmest affections. They knew—and we had no desire to conceal—that she had had times of trial and darkness. We told them with devout gratitude, and they heard with the same emotion, that He who had watched over the Church of their fathers in many past troubles, had not forsaken her in her recent season of threatened danger. We told them that she had passed through the furnace of affliction, but was not consumed; that she had sustained a shock, but her breaches were again built up; that the storms of controversy, and strife, and division, were past, and that our Jerusalem was now a quiet habitation. And could I picture to you the feelings with which the evidences and proofs of this state of things were heard; the satisfaction and delight with which these men, to whom distance seemed but to endear this venerable institution, listened to her vindication; the glistening eye and the quivering lip, when the doubts and difficulties were removed, which misconception and misrepresentation had awakened, disquieting their minds, but not alienating their affections;—could I picture to you the pure joy, radiant in every feature, when they felt that their love and veneration for the Church of Scotland was still fully warranted, and might still be allowed to flow forth in their wonted channels and fullest tide, I should not appeal in vain to the friends of that Church in the land of her national establishment, for sympathy in the spiritual destitution of these her distant children.

We had necessarily much and intimate intercourse with our friends, clerical and lay, on the objects of our mission. This was a most gratifying portion of our duty; and furnished us with most abundant evidence of the ability, zeal, and fidelity with which our brethren



in the ministry there labour in their Master's work. Theirs is no light nor easy task; but they give themselves to it with a devoted heart and a willing mind. With such men it was delightful to hold converse; and we trust the explanations given and received on the state of our respective churches, may serve to strengthen the bonds of Christian affection between them. But our clerical brethren were not the only persons who shewed themselves deeply interested in our mission. Among all classes of men the same feelings were cordially and zealously manifested, and the same readiness to forward the work in which we were engaged. At Halifax, the very first place where we landed, there was a large and influential assemblage waiting to hail and welcome us as the Deputation from the Church of Scotland, and encourage us in our undertaking. Our reception was the same throughout the whole of our tour.

But what is of still higher importance, the spirit of our mission has been felt and acted on by the people themselves in these provinces. Lay associations have been formed at Halifax and at Montreal, on the model of that most valuable institution, bearing the same name here. They are increasing in numbers daily, and the most beneficial results may be confidently anticipated from their operations.

The great fact which we everywhere witnessed, which was most earnestly and eagerly pressed on our attention, and commended to our faithful remembrance, and which, above all others, it is important to impress on Christian sympathy at home, is the grievous destitution of the means of grace under which these provinces are labouring. This destitution it is almost impossible to exaggerate, or to state too strongly the anxious, the imploring desire felt there for a supply of spiritual instructors. Such is our report to you, as Christian men to Christian men. We tell you, from actual observation,—from what we saw as well as from what was affectingly urged on us by those who are suffering under it,—that this destitution is deep, dark, and full of fearful foreboding. And is this account to be heard merely as “a tale that is told?” Is the condition of these our brethren to pass from our mind and our conscience, with the close of this meeting, at which they have been brought before us? Not so, I trust; nor will I permit myself to doubt for a moment, that the question which every right-minded Christian in this great assembly will put to himself, and never rest till he has aided in the practical solution of it, is this, —How may this destitution be relieved,—how may this want and craving be met and supplied,—how may I become a sharer in the pure and exalted satisfaction of co-operating in a work so intimately connected with the glory of God, with the honour of my Saviour, and with the highest, even the eternal, interests of a portion of my fellow-men, having claims so many and so strong on all my sympathies? These claims present themselves in every form; they are constituted by the circumstances by which they are united to us; they arise not less powerfully from the circumstances by which they are dissevered. By the common ties of country and kindred they have a claim upon

us. And if they have left the land of their birth, if they have been driven to seek shelter and maintenance in the land of their adoption, is not this another and not less powerful claim? They have been forced forth from the hearths and the altars of Scotland; and shall we who remain, and “sit every man under his vine and under his fig-tree;” shall we, who are made “to lie down in the green pastures, and led beside the still waters,” in respect of religious ordinances, forget those who are struggling with all the privations and hardships of expatriation, and weeping the tears of their keenest regret, as, sitting on their silent Sabbaths, by the rivers of a strange land, they remember the Zion of Scotland, from whose courts they are now far away. No, Sir, I trust, and I am confident, that this meeting will prove that these our brethren do not trust in vain for our sympathy. I am persuaded, that the hope we ventured to give of relief will be amply fulfilled; that there are kind Christian hearts prepared to give proofs of their love in the Lord for their kinsmen and brethren, in a practical, positive, substantial form, by doing what lies in their power to send out labourers to break among them the bread of life. The details of what we have to communicate are for another place. But permit me, I beseech you, to remind you of the duty—I may say of the high gratification—of contributing to this great Christian work of extending the Redeemer’s kingdom over another land, of renewing the Church of Scotland in that daughter Church which still clings to its parent with the fondest affections. I trust that the pledge, which the very fact of our mission gave to this effect, will be speedily and fully redeemed. I rejoice in the statement made from the Chair, that there are young men ready and anxious to devote themselves to the Christian ministry, had they but the means of qualifying themselves by education for its high duties. And shall these means be wanting? I believe that, when Scotland is made fully aware of the lack of such labourers, both for the home and the colonial vineyard, the needful assistance to educate them will be eagerly supplied. The gifts which shall be contributed for this purpose,—for which there is among the various schemes of our Church no other distinctive provision,—are gifts which will be especially and doubly blessed. They will be blessed to those who receive them; I feel equally assured they will be blessed to those from whose bounty they proceed. We felt, even in delivering her message, even in declaring the sympathy of the Church at home, and preaching the gospel of the grace of God, to men so lamentably destitute of stated opportunities of hearing it—we felt the value of that gospel more deeply impressed on our own hearts, and the spirit of Christian benevolence within us animated to a warmer glow. In like manner, will the blessed and gracious influences of brotherly kindness and Christian love, under which your co-operation is given, and your prayers are offered up, for the sending of labourers to gather in the harvest where so grievously they are needed, be themselves confirmed and invigorated by the acts in which they are exercised. It is a great and glorious enterprise to which Scotland,

her Church and her people, are here called. It is a high and holy walk of religious and patriotic duty. As such, let us rejoice to enter on it. Be ours the high, the holy emulation, who shall be most largely honoured, under God, in contributing, in our separate spheres, to the advancement of His own work among our distant brethren, and causing the Church of Scotland to assume that high and distinguished position of Christian usefulness which is open to her there.

Rev. Dr J. M'LEOD.—Mr Chairman, &c. &c.—In agreeing to send a Deputation of Ministers to visit the provinces of British North America, the Church of Scotland confessedly took a very important step, and imposed upon us, who had the honour, and I will now say the privilege, of constituting that Deputation, a very onerous and responsible duty. It is possible, Sir, that some had doubts as to the expediency of such a proceeding, and that others, contemplating the many and varied difficulties connected with such an embassy, entertained no hope of its successful issue. For my own part, being, I believe, the first who agreed to take a part in the important undertaking, I will cordially acknowledge that my mind was not quite free of hesitation and doubt as to the practicability of its successful accomplishment. I was not, indeed, borne down by a view of the labour attendant on the undertaking; to such labour, and possibly to greater, I have been in some degree inured. The waves of the wide ocean did not appal; for, from a youth upwards, I have been in some degree accustomed to the “music of the Atlantic’s roar.” I saw, however, that the field of labour was vast—that the period assigned for labour was necessarily limited—and, while definite information as to the actual condition of the country to be visited was scanty, that what we did possess of an encouraging, was met by much of a discouraging character, and that, too, resting on authority which, even with the experience of past years, I, at least, could not bring myself to regard as either exaggerated or unfounded. I deferred, however, to the opinions of others; and though no man could be more encumbered by public duties than I was in the humble sphere of labour assigned me, or more fettered by pastoral and domestic ties, I acted the part which I trust I shall at all times be enabled to act, by acknowledging the paramount claims of my beloved Church to my services, in whatever form these may be required. I thus placed myself at her disposal; and I did so the more readily and the more cheerfully, as I anticipated much comfort and happiness in the society and co-operation of my esteemed associates—anticipations which, let me assure you, now have been most fully and amply realized.

So far, indeed, Mr Chairman, we did set out under very encouraging circumstances. We had ample and most decisive proof that we were honoured with the countenance and confidence of our



Church, and I think I may also be allowed to say, and I say it more with grateful than exulting feelings,—with a large share of public confidence too; and when oppressed by a sense of the difficulty or magnitude of the duties assigned us, I trust we were enabled in faith to confide in that arm that was able to defend, and in that wisdom that was able to direct, and to draw comfort to our souls in believing that those prayers of brotherly love breathed forth on our behalf at the hour of our departure, continued to ascend for us on every returning day at a throne of grace.

It was thus, Mr Chairman, that we set out; our path was as the path of life itself; we saw but a short way before us; we had our encouragements on the one hand, and our discouragements on the other. But as we proceeded our path brightened; and our kind and affectionate reception at Halifax, on our arrival, proved a happy prelude to that warm cordiality with which we were received at every stage of our progress throughout. And now, having accomplished our embassy, and returned to our country and to our Church, you will permit me to say, that the warm reception you have here tendered to us is in all respects comforting and encouraging to our hearts, and in itself an ample recompence for all our toils, and for all our exertions. Yes, we bless God that we have been enabled to act a part worthy of the approval of such a meeting as the present; and you will bear with me if, before proceeding another step, I express my warm and grateful thanks for your kindness,—a kindness, however, which I estimate not the less highly that I hold it to be indicative of attachment to that Church in whose cause my brethren and myself have recently been engaged.

I conclude, Sir, that the members composing this meeting are now aware, as you are, of the nature of those duties that were imposed upon us—that we were called upon to acquire definite information as to the actual state and condition of that portion of the Church in British North America holding communion with the Church of Scotland,—to hold brotherly intercourse with the esteemed ministers of that Church—to preach the glorious gospel of our Lord to those—of whom, alas, there are so many in these provinces—who remain unprovided with the public ministrations of the Word—and lastly, as circumstances might render necessary, to endeavour to remove errors and misconceptions as to the actual state and condition of our Church at home.

Now, Sir, in referring to the manner in which we have been enabled, by the blessing of God, to accomplish these ends, I am sure you do not expect that I should enter here into minute details. These details will in due time be submitted to the proper quarter, and will, I trust, be found available, in conducing to the spiritual interests of that country to which they refer. As little, I hope, do you expect from me a narrative of exciting events. Such a narrative I have not to present, at all events here; but holding myself as



addressing the friends of our Church, I hope that a simple statement of the details of ministerial labour, though void of exciting incident, will not fail to interest.

We have perambulated a great extent of country; and one announcement I have now gratefully to make, and it is this, that, from the hour when we received the kind welcome of our friends at Halifax on our arrival, to that midnight hour when they assembled to extend to us their affectionate adieus at our departure from their shores, we met with no one annoying or disagreeable occurrence, in so far as the object of our mission is concerned. Amongst our friends every ear was open to hear, every countenance shewed gladness, every lip spoke kindness, and every hand was extended to minister to our wants. And if at any time we met with those who have seen it their duty to withdraw from the communion of our Church, I am bound to say that they evinced towards us a deportment there, well worthy the imitation of their friends here.

We associated with men of all ranks; and while our grateful thanks are due for the considerate and the condescending attentions of that individual who, as highly distinguished for the unobtrusive worth and excellence of his private, as for the brilliant services of his public life, now so worthily represents his Sovereign in these provinces, as also to those who hold similar though subordinate appointments, we are not the less grateful for the kind and unceasing attentions of the enlightened merchants of the cities and towns, and of the enterprising settlers of the rural districts. In short, Sir, in the palace of royalty's representative, in the mansions of the wealthy, and in the cot of the hardy woodman, the feeling may have been differently expressed, but the feeling was the same,—one of profound respect for our Church, and of courteous regard to us as its representatives.

That our brethren in these provinces should reciprocate the feelings with which we approached them is not surprising, neither is it surprising that they should have been, as I trust they were, comforted and encouraged by us. Theirs has been indeed a day of difficulty and of trial; and, however little we may have had it in our power to remove the cause of their dejection, we were, I trust, enabled of God to comfort them under it. I cannot remove that affliction under which the downcast mourner sheds the tear of sorrow, but my presence may revive the drooping soul, my voice may soothe the troubled heart, and my sympathy, though it cannot remove affliction, may mitigate sorrow. True it is, *we* had it not in our power to remove every difficulty under which our brethren labour, nor have we it in our power to do so now; but we could at least sympathize where we could not remedy, and we could at all times encourage to that patient endurance under aspersion and misrepresentation, by which God has enabled us to bear up under the difficulties of our own position; and sure I am that these, our much esteemed and highly respected brethren, will permit me to say, that the sympathy of our

Church was indeed comforting and animating to their souls, however inadequate the channel through which that sympathy was communicated; and sure I am you will find these estimable men now more patient under trial, more animated by hope, and more ardent in their endeavours to promote the great ends of their Christian ministry.

And, Sir, we had it also in our power to remove many erroneous opinions and causeless prejudices as to the actual condition of our own Church. We did not, indeed, forget that the day of strife and of controversy had, in so far as we were concerned, passed away. We did not overlook the instructions given us at our departure—instructions which, let me say, were in entire accordance with our own sentiments, and hence we did not abandon that right and becoming position which our Church has continued to occupy, at the same time that we did not, on any occasion, fail to respond to the wish so generally expressed, of learning from us the actual condition of the Church of Scotland; and, accordingly, in our week-day services, we availed ourselves of every fitting opportunity of giving information on this important subject.

You will not be surprised to hear that much misconception existed. Notwithstanding all that has been said in Church Courts and in Law Courts, and written in pamphlets and in newspapers, misconception exists at home; and there are amongst ourselves those who will not hesitate to propagate, and others who will not hesitate to believe, any absurdity. I can read in the Word of God the most appalling denunciations against those who preach any other Gospel than that of our Lord and Saviour Jesus Christ,—and of all charges there is none which ought to be advanced with greater caution than that of our failing to preach the pure and the entire Gospel;—but yet there are some, who, while they profess to know that Gospel themselves, will, in utter disregard of its precepts, not hesitate to advance against us such a charge, perhaps without any evidence at all, or, it may be, an evidence on which they would not attempt to found a charge of the most venial delinquency; and hence some will venture to insinuate, if not to affirm,—and others to suspect, if they do not believe,—that we who rest upon Christ for the salvation of our own souls, do not preach Christ to others. In short, speak evil as men will, the facile and credulous will believe, and the evil-disposed will add and propagate. Amongst our own Highlanders, who, I regret to say, have been as open to delusion in such matters as others, it was, I believe, currently reported, that a certain clergyman of our Church could not venture to baptize the child of his nearest relative until he received an express permission from Her Majesty; and I doubt not that many believe, or are ready to do so, that Royalty dictates our texts, and that Lord Aberdeen and Sir James Graham are more occupied with the details of our ecclesiastical procedure, than with the intricacies of national diplomacy. It is not surprising, then, if much misapprehension does exist on these subjects in the colonies. There, the means of information are comparatively scanty; and, should the engrossing na-

ture of other pursuits permit of having general recourse to them, few of the pamphlets published in defence of the Church have hitherto, at least, found their way across the Atlantic; and while there are certain journals which, for aught I know, have, through a zeal worthy of all imitation, reached the Indians of the Prairie, and rendered them as familiar with the clauses of Lord Aberdeen's bill as they are with the passes of the Rocky Mountains, yet, strange to say, the press, the general support of which is so indicative of the state of public feeling in regard to the Church here, has attempted to exercise little or no direct influence there; and hence, though it is true that we met with very many of our friends throughout the American provinces, not only among the more enlightened and educated, but also in the subordinate ranks of life, as fully versed in a knowledge of our ecclesiastical constitution as we could desire, and whose attachment to the Church of their fathers is based on the most enlightened views, it cannot at the same time be denied, that many favourably disposed towards us did lack knowledge as to our actual condition, and that some stood for a time aloof under strange misconceptions. It seemed to me, Sir, as if the latter were for a time in great doubt how to deal with us. They appeared in great dread, I thought, of my friend Dr Simpson. They had heard, doubtless, of his being one of the officials of the General Assembly, a court which they had been led to regard as somewhat akin to the Inquisition, and, I think, they were for a time greatly afraid of him. Then, as to the young minister of Dalkeith, they looked upon him more in pity than in wrath, as a young man whose lineage was more his misfortune than his fault, and of whom better things might have been expected, had he not been placed in proximity to that *notorious oppressor* of his tenantry, the Duke of Buccleuch, and had his principles not been contaminated by his coming in contact with such men as the minister of St Stephen's, and others here in Edinburgh; while of the humble individual that addresses you they knew but little, and possibly would have known nothing at all, had he not at one time been guilty of the great enormity of civilly citing certain parochial teachers to compare at a meeting of Presbytery, whereupon his name was rescued from obscurity, by being blazoned forth in certain leading journals as that of a *leading persecutor*. Even amongst this class, however, prejudice was not unconquerable; and if we failed in convincing them that the Church of Scotland is what we hold it to be, I think we, at all events, succeeded in convincing them that it is not what *they* had been led to believe it to be—that, saving when our people are obstructed in the quiet exercise of their just rights, and our Presbyteries in the proper discharge of their official duties, by an infuriated mob of our exasperated opponents, we could induct, or refuse to induct, ministers without the protection of dragoons or soldiery; and, saving when our procedure was obstructed and perplexed by incompetent enactments, at variance with our own stipulated engagements, we could, without let or hindrance from any civil court, exercise salutary discipline.



In short, I think we convinced them, that we are not all of us *thieves*, though we sometimes steal the hearts of our people; and that our courts of law, contrary to all that they had been led to believe, are courts for *protection* and not for *oppression*,—more anxious to tell us what we ourselves had voluntarily agreed to do, than to enjoin upon us, by their *dictum*, a duty which we were neither bound nor disposed to discharge. Indeed, I believe, if they had spoken out, they would have admitted that the rights of our people are guarded and secured in a manner which they did not expect; and that our Church, though not vested with that infallibility to which some other churches would appear to lay claim, is not, at all events, that “moral nuisance which ought to be swept off the face of the earth.”

But, Mr Chairman, in calm seriousness, I do trust that these our well-intended efforts had their effect. I know that they had their effect in calming many an agitated heart, in confirming many a wavering mind, and in establishing and uniting more and more the zealous and attached friends of the Colonial Church. And this is, indeed, cause of thankfulness; for you will at once perceive the evil tendency of schism and divisions, more especially in congregations such as those I refer to, all of them weak, and some of them struggling for existence; and how far the occurrence of such strifes was calculated to lead to the lamentable result, that, as parties separated, each incurred the risk of remaining without a stated ministry at all. I am far from saying that unanimity does generally prevail, or that, in some instances, divisions may not lead to the lamentable consequences to which I allude. I am aware, that the perplexing question is not, in these provinces, a practical question—that whatever may be the case here, the people there enjoy as great an extent of spiritual independence as they can possibly desire, and that their continued communion with our Church does not necessarily bind them, either as ministers or as a people, to an entire and unqualified approval of every part of her ecclesiastical polity—a position which, I think, our seceded brethren cannot, without encountering a formidable difficulty, deny; yet even then, I am free to own, that the Secession has made more or less progress in all, and considerable progress in some of the provinces. In such a country, where popular biases are so likely to influence, this is not surprising; but, at the same time, I would confidently affirm, that no minister of our Church need hesitate in going to the aid of our colonial brethren, under the dispiriting impression that a field of usefulness is not open to him—that in some of the provinces there will be found attachment to our Church, as general and as cordial as in any one district of our country at home; and that, whatever the progress of dissent may have been, the amount of adherents to the Synod of the Presbyterian Church will be found greater by far than could, under all the circumstances of the case, have been expected.

But I trust, Mr Chairman, however anxiously we endeavoured in our week-day addresses to exhibit the topics to which I now refer in



their true light, we cannot be charged with the betrayal of any unworthy feeling towards those who conscientiously differ from us. I can, at all events, say for myself, that I cannot now, on reflection, recall one word spoken in wrath or in malice. But, above all, I trust we were enabled to resist the strong tendency which such discussions have, to cause us to rely too much on churches and on men, and that thus the great point which we urged upon our hearers, was the necessity of being not solely members of a Church of Christ, but of being savingly united to Christ himself; not only of acknowledging the authority of Christ over His Church, but of avowing and evincing His undisputed and constraining authority over their own hearts. The preaching of the Word of God, then, we thus held, as you may suppose, to be the most important duty assigned to us. It was also the duty most congenial to our own hearts, and the duty, too, the discharge of which was most conducive to the benefit of our hearers. That in all things we came short, we humbly acknowledge; but yet we know, that, in order to accomplish the joyful task assigned us of proclaiming the glad tidings of salvation, we exerted ourselves to the utmost extent of our abilities; while the eagerness of the people to hear was, conjoined to every other motive, a powerful and constraining stimulus to exertion.

But here, Mr Chairman, I must bear in mind, that however much I may have felt it my duty to bear with my brethren of the Deputation a share in every part of the duty assigned to us, that a peculiar province was assigned to me; and, accordingly, in the concluding part of these remarks, I shall confine your attention to the state and condition of the Highland population of British North America.

In referring to the state and condition of the Highland population of British North America, I must remind you, that Scottish Highlanders occupy in these provinces a territory of very considerable extent. It is foreign to my purpose to inquire here, how far the Highland population were induced or constrained to emigrate,—how far they were driven by oppression at home, or induced by attraction abroad,—guided by an enterprising, or influenced by an erratic disposition. Be this as it may, you know well, Sir, that emigration from the Highlands commenced at a very early period; and hence, in every part of the British American possessions you will find a portion of the hardy sons of the North located. The chief Highland settlements, however, are those of the islands of Cape Breton and Prince Edward's,—of Pictou, in Nova Scotia,—of Glengarry, Toronto, Lake Simcoe, London, and the adjoining townships of Zorra, St Thomas, Williams, and others in Western Canada. To these, more especially, my attention was directed. I cannot say (for, considering the extent of country, when could I have it in my power to say?) that I visited every Highland settlement; but, at all events, I can say this, that I followed the great outline of them as fully and as closely as our time and arrangements permitted. I recollect being asked by

a respectable native of my own parish, with whom I met in the Chateaugay district, how far we, the Deputation, intended to proceed; and before I had time to reply, he observed, that he supposed we would go as far as there was any Christianity, a limit which he himself had passed, having been for a time one of the adventurous servants of the North-West Company. I informed my friend, that I could not say that, though more circumscribed than I could desire, we could observe the limit here referred to, but that, at all events, it was my wish to go as far as there was any *Gaelic*. I am not sure that I did so; but I know when I took my first step homewards, and received in the Forest of Williams the parting benediction of a young and attached native of my own parish, I was then—after perambulating Nova Scotia, Prince Edward's, New Brunswick, and visiting Glengarry and the settlements around Toronto, up to Lake Simcoe—within ten miles of the mighty Lake Huron. The first, if not the most important Highland settlement visited, was that of Pictou. So essentially is this a Highland settlement, that it was difficult at times to realise the idea that we were at all in a distant land; and it was only when the swarthy Indian was seen paddling his bark canoe across the creek, that the eye sought for that, which, to me, is lovelier than all the pine-covered plains of the West—the murmuring torrents, the heath-covered mountains, and the wood-crested peaks of my own native Highlands.

It was difficult also for me at least to realise the thought, that this interesting people, as I hope I may be permitted to term them, were in any other condition than one of depression and sorrow, just as I had known so many of them when about to depart from their native land. I knew well the trial of feeling which they, a people distinguished for much sensibility, had then endured. I had seen much, and from my infancy I had heard much, of emigration; and I was thus led to regard a departure to a foreign land, in the circumstances in which Highlanders at least departed, as somewhat akin to death itself. It was a departure to another world; and the hope that animated was the hope of the grave, that parted friends would meet again to part no more. I had seen many scenes of sorrow, and heard of many more. I had heard of that aged clansman of my parish, who, when about to depart, played the wild and sad lament around his master's grave, then dashing his much-prized bagpipe, the gift of him that there lay low, to the gravestone, rushed in anguish of soul to the shore. I recollect the gloom with which the parish was overcast, when the dread emigrant ship appeared on the coast, that was to carry off some of those, now very aged men, with whom I met in America. I remember, and I repeated to some of themselves the simple but plaintive strains composed on the occasion. Yes; I remember too, of hearing of their anguish of soul, as they paid their last visit to that House of Prayer in which they were wont to worship, and received the parting admonition of a revered and be-

loved pastor. I had heard of their sorrow as they paid their last visit to the graves of departed parents and relatives ; and I had heard too, of the convulsive grasp with which, on quitting for ever their native shores, they seized the last blade of heath from the rock, or the last stone from the shingly beach, and of their loud wail of sorrow, as the parting ship spread her sails to the gale ; and is it, then, surprising that I should, with these recollections on my mind, have associated sorrow and dejection with the lot of a Highland emigrant ? But the lot of these men is not, I rejoice to say, one of dejection now, though, possibly, for a time it was so. Why, Sir, on the contrary, it is pleasing to view them settled down in comparative ease and comfort in their adopted land. Sir, there is much in this transplantation of human beings that is akin to the process of transplantation in the vegetable world. I remember, when in early life, endeavouring to adorn, to a small extent, that remote spot on which my humble dwelling is situated, that, not content with the planting of some young, I proceeded, with the impatience common on such occasions, to remove to it more advanced trees. Engaged in removing one of these, a shrewd Highlander asked me, if I thought it would grow ? “ Why should it not ? ” I replied. “ I am about to remove it from a bad to a good soil—from a shaded to a sunny situation.” “ True,” said my attendant, “ but this is its native soil.” And, oh ! Sir, there was much implied here. It *was* its native soil. Here it had taken root, and entwined its tendrils around the clefted rock. I removed it with all care, and with all tenderness,—to borrow the elegant expression of an elegant writer, “ As you would a child asleep.” It did not die, but yet it pined, and for a time it drooped, and it languished. A melancholy shade hung over it,—the very birds that warbled around seemed to avoid its branches ; and if, perchance, a passing thrush lighted on its boughs, methought its notes were unusually sad and plaintive. But yet a little while, and the young saplings around shot forth with all the vigour of youth, affording protection from the angry storm. My aged tree revived, and it flourished and took root ; and now there is not a tree of the forest more joyous in its aspect,—there is none that gives an earlier announcement of the approach of spring, or that offers a sterner resistance to the advance of winter. And just so, Mr Chairman, in the case of Highland emigrants. You may tell me that they were removed from a sterile to a fertile soil, but that sterile soil was *their native soil*, and around its mountains and its crags all the affections of their souls were entwined. For a time they too did droop and languish, but time applied its healing hand ; a new generation, like the tender saplings, has risen up around them, they have taken root, and now they are prosperous and flourishing, just as my transplanted tree. Sir, I rejoice in their prosperity, and I pray for its continuance ; but what more especially concerns you now, is to learn as to their spiritual condition. And it is comforting to know that, notwithstanding the circumstances under which these



Highlanders settled down in their adopted land, and notwithstanding the engrossing nature of their secular pursuits, they have generally shewn themselves mindful of the things that belong to their everlasting peace. I am not about to laud them here, and certainly I did not laud them elsewhere, for the amount of their exertions in maintaining the ministers with whom they have been favoured. There they are in fault. It is, however, the fault of a system; and, at all events, it is not one peculiar to them; while it may be also stated in extenuation, that there is often amongst them the absence of that influence requisite to guide and to organise,—that there is also the perplexity arising from the frequent change of property—and there is, above all, however abundant the necessities and comforts of life, the absence, to an extent which you can hardly estimate, of a circulating medium. Possibly, however, one of the best results of our late visit amongst them will be manifest in the remedy to some extent, at least, of the evil now referred to. I am mistaken if these people do not now see and acknowledge the necessity of more strenuous exertions towards maintaining an efficient ministry amongst them, and if their intentions as to future exertions are not coupled with deep regret for past neglect. They have, however, made praiseworthy efforts in procuring places of worship; and in one and all of the Highland settlements you will find churches built, or in progress, of a character, generally speaking, highly respectable. Referring to Pictou, for instance, you have there and in all the adjoining townships of Roger's Hill, Salt Springs, New Glasgow, and others which I need not here mention, suitable and commodious places of worship; and, what is still more satisfactory for you to know, these in every instance surrounded by a people as anxious as any I have ever met with to assemble as the willing worshippers of God. This disposition was strongly and pleasingly manifested throughout the whole district during the time of our sojourn. On Sabbath days, and from day to day throughout the week, wherever the invitation went forth, it was cheerfully responded to. The house of God was uniformly crowded, and the embassy of the Gospel earnestly and anxiously listened to. Indeed, I am not sure that on any similar occasion did my brethren and myself ever experience a greater enjoyment of soul, or a greater solemnity of feeling, than on our Pictou communion-day. That, Sir, might have been a scene for a painter or for a poet to depict, but it was one which I trust we were enabled to contemplate as Christian men and as Christian ministers. Possibly my brethren may have been more struck with the scene than I was. For me at least, whatever charms it possesses, field-preaching has not the charm of novelty. I know, and I have long known, what it is to pitch my rude tent on the shingly beach, to seek the covert of the impending rock, and to stand exposed to the scorching sun of summer, and to the chilling snows of winter;—but even to me such scenes are interesting, and the present was deeply impres-



sive. Acknowledging the great Creator as a God not confined to temples made with hands, the worshipping thousands assembled with devout reverence on the green knoll,—the stillness of the communion Sabbath was abroad,—all around seemed in unison and in harmony—and as, in much weakness, the exhortations of God's word were addressed, the works of God and the providences of God seemed visibly to aid in impressing them on the heart. The wide ocean, as it extended to our view, seemed, in its unfathomable depth and in its unbounded extent, to typify, though but feebly, that love which we were about to commemorate;—the streams that glided underneath seemed to remind us of our downward course to the wide ocean of eternity;—the green sward on which the fervent worshipper reclined, responded to the plaintive strains that were sung, proclaiming “that all flesh is grass;”—the green foliage that spread around, soon to fade under the blighting blast of winter, proclaimed “that we all fade as a leaf;”—the very graves of kindred and of friends on the adjoining eminence, repeated our doom, that “unto dust we shall return;”—and even the very sun of Heaven, in its downward course, seemed to cast upon us a reflecting look, and as the grave monitor of a thoughtless world, to remind us that our day of grace is passing fast away, and that the night is at hand wherein no man can work. Such was, indeed, a day of the Lord to be had in remembrance; and it was truly our part to praise His name that we had been privileged to minister, however inadequately, to this dense multitude of eager and anxious worshippers.

But I must pass on. At Prince Edward's, where the kindness of personal friends, and the unceasing attention of the whole Scotch community at Charlottetown, imposed upon us a deep debt of gratitude, we found the same ardent anxiety to hear the truths of the Gospel, and that not solely amongst the numerous body who have uniformly continued to manifest attachment to our Church, but also among a class of Highlanders who were supposed, for a length of time past, to have renounced all connection with us. That these people, to whom I do not here mean very specially to refer, were for a time chargeable with many extravagances, I am not prepared to deny; but I do hope that the seriousness of deportment, and the calm eagerness of attention which we witnessed among such of them as we addressed in public or conferred with in private, indicate a more pleasing state of mind as now existing among them; and that aided, as I trust they yet may be, by that Church to which they avow themselves attached, they may advance steadily in the path of Christian life. Apart from these, however, who, I may mention, have erected throughout the island ten places of worship, all of which were placed at our disposal, I had the privilege of preaching to the congregations of the other Highland settlements, and though it is to be lamented that, through the instrumentality of an unceasing agency, these have, to some extent, been distracted by dissent of divers kinds,

I am enabled, at the same time (while my colleagues will tell you of the high respectability, both as to numbers and to intelligence, of the congregation at Charlottetown), to say, that I have seldom addressed a more numerous or a more attentive audience than presented itself to me in the district under the charge of Mr M'Lennan.

But, Sir, I cannot thus detain you by minute details, however important, and I proceed to say a few words as to the Highland settlements in Western Canada.

Do not indeed overlook, that, in the province of New Brunswick which we visited, around Miramichi, the Restigouche, and other districts, there is a considerable portion of Highland settlers. One of the most important of these settlements is that situated in the Bay of Chaleur, which, from a cause well known to some here present, I was prevented from visiting; and I refer to this circumstance now, as it enables me to express, in some degree, my deep gratitude to those kind friends, more especially at Bathurst and Douglas Town, who, in the day of my temporary suffering, ministered so assiduously to my wants.

Confessedly, however, the settlements of Western Canada are the most important. The chief of these is the settlement of Glengarry. On the opposite or eastern side of St Lawrence, there are congregations of Highlanders along the Chateauguay up to Dundee, there the frontier of the British possessions. Dundee is very generally peopled by Highlanders; and I had much pleasure in addressing the united congregations there before crossing, as I did in company with my friend Dr Simpson, to the very important settlement to which I have referred.

The Highlanders of Glengarry have, properly, not escaped notice in the annals of our British American possessions; for, in every struggle in which we have been engaged with reference to these provinces, their loyalty and intrepidity have shone conspicuously. A portion of the population is composed of adherents to the Church of Rome; and, though no one can lament more sincerely than I do the errors of their belief, I am happy, at the same time, to understand, that no unseemly or unnecessary strife divides them, in the ordinary intercourse of life, from their Protestant neighbours. In every struggle in which our country has been engaged with reference to these territories, these hardy Highlanders have, as I have already stated, been distinguished by loyalty. Some of you may have heard of the venerable Bishop M'Donald, as he led them on the ices of the St Lawrence, by which the invading force, having all but reduced the last remaining fortress on the opposite shore, were about to pass to our western dominions. "The enemy," said the faint-hearted, "will in an hour hence possess Glengarry." "If so," said the venerable Bishop, "it will be over the body of the M'Donald,"—at the sametime, by a well-aimed blow from his crozier, arresting the flight of him that attempted to intimidate his hardy band, and then advancing with the

brave men of Glengarry, repelling the foe, and upholding the British standard as it stood tottering on the battlements. Nor has the spirit subsided; for during recent struggles, formidable, though ill-concerted, these brave men stood firm to their allegiance; and it is not out of place, I hope, to mention here, that while the services of the Presbyterian clergymen of Canada, in rightly guiding and ably aiding their loyal people, received a well-merited commendation from the proper quarter, one instance of disaffection did not occur in any one congregation committed to their charge. But it is to other matters that I am called upon specially to direct your attention now, though these to which I refer are not unimportant. The district of Glengarry is peopled from almost every part of the Highlands of Scotland, and not only have the old retained, but the young have cherished, all the peculiarities of Highland character. Count you that a misfortune or otherwise, but so it is. If able to distinguish any lineaments of character at all, I think I ought to be able to distinguish those of Highland character; and yet I own that I met here, more especially with men considerably advanced in life, too, whose eyes had never yet rested on one of our mountain-tops, but who yet were, by language, accent, dress, disposition, and feeling, as essentially Highland as if they had never been a day absent from the interior of Inverness-shire.

The district, too, is as regularly divided into parishes as it is into townships and "concessions;" and it is satisfactory to know, that in each of these, suitable and substantial places of worship are erected, where on every occasion we met with numerous and devout hearers.

I must, however, pass on, by simply referring, in a very cursory manner, to the remaining Highland settlements visited. I will only observe, that at those at Vaughan and West Gillamsburgh, in the neighbourhood of the thriving and already elegant city of Toronto, in those of Thora, and others around Lake Simcoe, the most encouraging proof was afforded of the anxiety of the people to hear the Word of God. The same eagerness exists in the London district of Western Canada. The settlement of London proper is comparatively one of recent origin. In 1818, an enterprising Highlander, who had shared in the glories of Waterloo, might be seen accompanied by one attendant, crossing the river Thames, and with his hatchet in his hand, penetrating the deep forest, until at length, finding a suitable spot on which to locate himself, he retraced his steps, and cleared the narrow path by which he conducted to that spot his family and his substance. You will find that individual still in the vigour of life, enjoying his well-earned comfort, surrounded by a very fertile and well cultivated country, encircled by his relatives and friends, and conducting, along with them and with zealous Scotchmen (in the rapidly rising town of London), largely to the interests of the cause of Presbyterianism. Here a very commodious church, the second which, from causes which I need not detail, and which, indeed, I do not desire to detail, it was



found necessary to erect for the Presbyterian population, and one which I sincerely hope may, notwithstanding efforts made to wrest it from them, be, as it will, found to pertain to those whose claim to it is, in all respects, so equitable. Adjoining London is the Church of St Thomas on the one hand, and of Williams on the other. In reference to the former of these, I regret to say that, through some unfortunate, though possibly unavoidable mistake, I was prevented from officiating there. Having officiated at the latter, as in similar cases, both in the Gaelic and English languages, I turned my steps homeward, and rejoined my fellow-labourers at the mighty and majestic Niagara.

Such, Mr Chairman, is a brief and imperfect outline of these proceedings. It remains now for us to consider what, in the circumstances of the case, it rests with us to do with reference to the countries visited.

Many questions occur. One of the most important of these is, To what extent are the people referred to provided with ministers? Why, Sir, the answer is but too easily rendered—that, in very many cases, they have no ministers at all. What the circumstances of our Church at home rendered necessary, or, at all events, what has conduced so very largely to its benefit, has certainly inflicted a severe blow on the Colonial Church—I mean the return of so many ministers to Scotland; and that too, observe, from a Church at all times labouring under disadvantages from the paucity of ministers. Hence vacancies abound to a trying and clamant extent. For instance, in and around Pictou, of the existing charges there are, I think, eight vacant. In short, in the whole county there is at this hour but one ordained clergyman—I mean Mr M'Gilvrah, a man whose devoted and disinterested labours cannot be too highly commended or acknowledged. In Prince Edward's, the Churches of Charlottetown and New London are closed. At Miramichi—but I need not particularise,—there are, as nearly as we can calculate, about forty stations vacant where ministers officiated; and as some of these ministers frequently ministered to two or more congregations, you must have respect to this fact in forming your estimation of the spiritual destitution which prevails. And besides these, there are stations, such as Finch in Glengarry, or, at least, near it, and Thora on Lake Simcoe, where Churches are built or in progress, but where ministers have never yet been appointed. Indeed, at Finch, the strenuous exertions of the people have, for the last twenty-five years, been unsuccessful in procuring a minister.

Now, the next question that occurs is this—To what extent in supplying these vacancies, is a knowledge of the Gaelic language indispensable on the part of the ministers to be appointed? I just answer, and lest you should think me unduly influenced by Highland predilections, my brethren of the Deputation will confirm the statement—that, in two-thirds of the stations vacant, a knowledge of



Gaelic is indispensable, and will continue, in so far as we can judge, perhaps for ages to be so.

Then, the next question comes to be, What, under these circumstances, are we to do? Even if we had a sufficiency of English probationers, if I may so speak, able and willing to go to the aid of our Colonial brethren, that is not enough. But, be that as it may, we have confessedly not a sufficient supply of Gaelic probationers to meet our own special demand at home. Are these people, then, to be allowed to remain in their present state of spiritual destitution? I can see in their case, no redeeming or comforting feature. I am aware that there are many Churches belonging to other denominations in America; I am aware that Dissenters have made praiseworthy efforts; but, even supposing sound doctrines to be preached in all these Dissenting Churches, you will observe, that they are accessible comparatively, but in few instances, to the Highland population, isolated as they usually are in those settlements, where, from family and other ties, they have congregated together, and even supposing, too, the word to be preached in the Churches referred to in a language to them intelligible. The question, then, is still pressed upon us, What, in these circumstances, are we to do? That certain interim remedial measures will be proposed and carried into effect I do not question; but without referring specially to these, or to the nature of them here, I observe, if I may be allowed so to speak, that in this matter we must begin at the beginning. I know that I am not now in the General Assembly of our Church devising a remedy. I am here amongst you to tell you, that the General Assembly has already, in the contemplation of the state of the Church at home, and of the Colonial Church abroad, condescended on the nature of the remedy; and I am here, too, to call upon you, as I do in all the earnestness of my heart, to come forward and to aid the Assembly in carrying its scheme of remedy into effect. In one word, we, the ministers, and you, if I may so address you, the members of the Church, are, by the state of the Church of Scotland at home, and of the Colonial Church abroad, loudly and urgently called upon to aid young men in coming forward for the holy ministry. Let us not rest unduly on the advantages of an Establishment. I can say, with as much truth as a reverend and distinguished individual of the Secession, and, certainly, with less apparent inconsistency than he can, that I am no advocate for Voluntaryism, and that the experience of the last few years (perhaps, I ought to say, the last few months more especially) has not rendered me more so; but, at the same time, let us not view the blessings which we enjoy as an Establishment, great though these are, as cancelling our bounden obligations to Christian duty; but rather let us rejoice in them the more, as the free enjoyment of them enables us the more freely to administer to the wants of others. You have an Establishment in the Highlands at home, it is true, but that Establishment never was commensurate to the wants

of the people. In the American provinces there is no Establishment at all. The Church of Scotland does not follow, and need not follow, you from day to day with unceasing importunities for the support of her ministers; but she follows, and will continue to follow, you with an urgent call to fulfil your Christian obligations, and thus to aid her in carrying into effect her great and benign schemes of Christian beneficence. I do not mean by this appeal, which I take the liberty of making to you, to exalt one of the schemes of the Church at the expense of another. I am not regardless of the Heathenism or the Judaism of the Eastern, while feelingly alive to the spiritual exigencies of the Western, World. All these schemes merit your support; and, while aiding one, you are conducing to the efficiency of them all. More especially, when advancing the cause of Education among the poor, or when contributing to our Home Mission, one of whose departments now is to aid young men in studying for the ministry, you are aiding the object we have now in view, as if you more directly supported our Colonial Scheme; and it is because of the support which our Education Scheme has hitherto received, that the measures which we now contemplate are rendered at all practicable. By means of that scheme there are most worthy applicants for your support. Never, perhaps, had we a greater number of young men from the Highlands coming forward for the holy ministry; and these, as I know from personal knowledge, and from the very best information derived from other sources, highly talented and respectable; and, above all, eagerly desirous of being engaged in the great and good work after which they aspire. Will you, then, support and aid them? Will you respond to that? Assuredly you do. I cannot, indeed, bring myself to believe that you will suffer their ardour to be damped at the very outset of their course; and that at a time, too, when, as in my humble opinion, humanly speaking, the very existence of the Church in the provinces of America, and of our own Highlands at home, depends on their being enabled to come forward.

But I have done, Sir. I cannot, however, conclude without the expression of my sincere gratitude and gratification on seeing you presiding here this day, when our attention is so engrossingly directed to the state of that Church to the interests of which the zealous and indefatigable exertions, of what I may term parental love, have so greatly conduced; and whose name, along with those of your estimable associates in the good cause, we found, at every stage of our progress in British North America, so deeply hallowed and revered. I have to express my gratitude to God, that while, in the evening of life, you are enabled to continue your arduous and unwearied exertions, a share, at least, of the duty imposed upon you has devolved upon one actuated by the same spirit.

Let me also, in conclusion, express my thanks to this meeting for the kind indulgence which they have now extended, in patiently hearing these observations.

REV. N. MACLEOD.—Mr Chairman, &c. &c.—After the addresses which you have already heard, it is unnecessary that I should occupy much more of your time. I must frankly tell you, that though, if you wish it, I can be silent, yet if I once enter, and that for the first time since our return, upon the subject which has engrossed all my thoughts and feelings for some months, I cannot stop until I “get my heart out.” I feel like one about to enter upon the rapids of the St Lawrence, where there is no alternative but either to keep out altogether, or to rush on until the calmness and repose of the still water beyond is reached. My subject is besides so vast, and so deeply interesting, that at any time I would be afraid to attempt an exposition of it before a public audience, well knowing how unable I am to do it justice, or to deal with it in a way commensurate with my own views and wishes. And this difficulty is increased by the circumstances in which we now address you. The sudden transition from the forests of Canada to the Music Hall in Edinburgh, confuses and disturbs one’s thoughts. Within a few days we have travelled along a chain of many thousand miles in length, connecting distant nations by links of a common language, common patriotism, and a common faith. The roar of Niagara is still in our ears—the rocking ocean still disturbs the equilibrium of surrounding objects. But I must not detain you with preliminary remarks. Our time is precious; let us try and improve it.

I need not recapitulate what has been said by my Brethren regarding the object of our mission, or the spirit in which it was desired by those who sent us, and by ourselves, that that mission should be conducted. Our duties were, in some respects, difficult and delicate; in other respects easy and delightful. The difficulties we did not lightly estimate; but we were conscious of having a sincere desire to do good. We believed our cause to be one of righteousness, truth, and social order. We knew many were praying for us. We put our trust in God, and took courage. And, Sir, when I remember the happiness which we have enjoyed—the unanimity which has subsisted between us, never once broken or even ruffled—when I recall “the kind looks, kind words, and tender greetings,” which we received in every spot we visited—and the solemn and touching services in which we were so constantly engaged—I cannot let this opportunity pass without publicly acknowledging the kind hand of God in this, and in having preserved us from every danger,—in having led us in safety through the wilderness, and made our path one of pleasantness and peace, crowning us with his loving-kindness and tender mercy! With your permission, Sir, I shall now proceed to lay before you, and this large meeting, a few additional observations upon the Colonies of British North America, and the character of the population and churches there, which may put you into possession of more materials wherewith to come to a sound judgment regarding their spiritual wants, and the duty of our Church towards them.



Let me first remind you of the fact, that those Colonies *are great nations in their infancy*. The Colonial territory is immense; Great Britain would hardly be missed out of it. That territory must one day, and that very soon, be occupied by man. It is a house ready furnished for his use. Already about 30,000 emigrants annually stream into Canada alone, and scatter themselves along the margins of its rivers and the shores of its inland seas, over the boundless fertile plains, now shadowed by the gloomy pine, but soon to wave with all the products of agricultural industry. A glance at any of the frontier states of the neighbouring republic, affords some idea of the rapid growth of a kingdom in the far West. The first white emigrant who entered the state of Ohio with his axe, died but the other day, and Ohio has now a population as great as Scotland had when that emigrant cut down his first tree! and as great, also, as the colonies of British North America now have! The second child born in its capital, Cincinnati, is now alive, a middle-aged man, and mingles with a city population of 60,000! Now, it cannot be doubted, that, with the increased facilities given to trade, and the international communication during this time of profound peace, our Colonies must make rapid strides towards maturity. The question of their independence is only one of time. But the day must come when the child will leave his father's home, and become a citizen of the world. Let us not fear this, but be prepared for it. It is our duty as enlightened men, much more as members of a Christian Church, to assist in the godly upbringing of those youthful nations; to aid in imparting to them our holy religion, as well as our liberty and laws; to train them up in the way they should go, that when they are old they may not depart from it; and then may we look forward without fear, but with hope, to the day when they shall become independent of us as to government. Having done our duty, we shall have our reward in beholding them acting their part in the civilized family of man, in a way worthy of the parent who gave them birth; and we shall secure for ever their respect to ourselves and country, and bind them to us by chains of gratitude and love—chains which mere power could never forge, and which no time or distance can ever wholly undo! But we may view these colonies in a still more interesting light, as *the residence of expatriated countrymen*. Scotch emigrants are scattered over the world; but they are in tens of thousands throughout the British North American Provinces. Now, every one who knows the character of our countrymen knows how much is involved in this fact, and its bearings upon our duties as a Church. They are, for instance, a most industrious and intelligent class of settlers. In their practical knowledge of agriculture, in their education, and national shrewdness, sagacity, and perseverance, it is admitted on all hands, that they are not surpassed, and seldom equalled, by any other class of settlers. This fact is worth remembering, when taken in connection with another,



viz., that the Scotch Church, like every other Protestant body in the Colonies, must depend chiefly, if not altogether, for its stability upon the intelligence and voluntary support of its members. But besides this, being Scotch, they have a deep and enthusiastic attachment to their country. Our nationality is proverbial. If our comparative isolation from all other nations has occasioned it, certain it is that mingling with other nations does not extinguish it. Our countrymen abroad have not only transplanted the feelings, habits, associations, and dialect, of Scotland to their distant home, but also the old familiar names; and the classical Syracuse, Athens, or Troy, or the more fashionable Paris or Vienna, yield the palm to the more beloved names of Perth, Lanark, or Dundee; and what cannot be transported is affectionately remembered. Near Hamilton, I met an old shepherd from the south, and while he thankfully assented to the truth of my remarks regarding the richness and capability of the country, and the comfort of emigrants like himself, he replied, "Very true, sir, but there are nae linties i' the woods here, and nae braes like Yarrow!" But these emigrants have not only a love to their country, but to their country's church. Now I am very far from asserting that they are all attached to the Established Church of Scotland. There are many congregations of Scotchmen throughout the Colonies in connection with Dissenting bodies at home, exclusive of those adhering to the Free Church. I do not even mean to say, that all the members connected with the Synods in communion with our Church are strongly attached to our Church, or that they agree with us in all our Church views and principles. How was this to be looked for? Most of those congregations have representatives from every Church in Scotland. How could such a rapid change of sentiment be expected in regard to a church from whose ministrations many of them at home dissented? And this fact must be remembered before we can form a true opinion regarding the position of the Colonial Synods during late controversies. But whatever differences might exist upon church matters when in Scotland, they were, among all the members of the Synods in connection with our Church, merged in a love to Presbyterianism and to the Confession of Faith; and likewise, I may add, in the case of a great majority, to the principle of Establishments, while not a few were warmly attached to the Church at home. Now, it is not merely as a matter of taste, but as a matter of principle, that those men ask ministers from home,—ministers who will preach to them those views of Christian truth which they believe to be true, and in the way in which they have been accustomed. They wish everything about their Sabbath worship to be as like Scotland as possible;—they cling to their own version of the Psalms,—to the very old tunes. And who will blame them for this, or turn round upon them and say, Take Episcopalians or Methodists, they preach the same living truth; and try and forget your peculiarities? I question if either Episco-

pallians or Methodists would relish this doctrine, if applied to themselves. This remarkable attachment to Scotland was seen in nothing more than in the extraordinary interest they all took in our disputes at home. Our Church question has been agitated in the most distant settlements. Wherever the forests echo to the sturdy hatchet-stroke of the Scotch emigrants making a clearance for their log-huts, there, too, the greenwood rings to arguments and disputations, long and keen, upon Lord Aberdeen's bill, or spiritual independence. How far this is either profitable or wise, I will not wait to consider. But I confess that it made me deeply feel how large a place Scotland and Scotland's Church held in the memories and sympathies of her children,—how intertwined these were with their strongest feelings and most powerful emotions,—and how solemn were all our sayings and doings, when even viewed in this light, as exciting the deepest interest among all our countrymen over the world.

But there is a class of Scottish settlers in the Colonies, which—perhaps I speak from undue partiality—have a special claim upon our sympathies,—I mean the Scotch Highlanders. Now the remarks I have made regarding the attachment of the “Lowland” settlers to Scotland and to Presbyterianism, hold true with even greater force in reference to the Highland settlers. Their attachment to their country is a passion. It is truly a “*mal du pays*.” When they leave their Scotch home, they are not torn as some of you would be from a small spot of earth merely shared among a host of neighbours; or from a village, or city square, or it may be a solitary house in a street, distinguished from others only by its number. No, *they* are torn from vast, untrodden valleys, from lonely lakes, and giant mountain-peaks, and distant islands; on all of which they had so long gazed, with no one but their own kindred to share in their enthusiastic admiration and attachment; that when they left their home, they left not the shieling merely, or the humble cottage; but they left the mighty landscape which had been the home of their souls from infancy. Their country, as seen from the summit of Ben Nevis or the Coolin, was their home, and its memory is sweet, and from it nothing can alienate their affections.

“From the dim shieling on the misty island,  
Mountains divide them, and a world of seas;  
But still their hearts are true, their hearts are Highland,  
And they in dreams behold the Hebridees.  
Fair those broad woods, those noble hills are grand,  
But they are exiles from their fathers' land.”

Now these men have not only a love to Scotland, but to the Church of Scotland. Witness the scene at Pictou! Had we only faithful men to send to such a district, there are thousands there willing to rally round them. Speeches, and agitation, and pamphlets scattered like snow-flakes, have not yet moved them; and what is true of this noble band, is true of thousands in every part of the Colonies. Now

you will mark one fact connected with our Highland countrymen ; it is their attachment to their old language. You, Sir, might be apt to think, that mingling with other people would soon lead to its extinction. Far from it, the more English and French they hear, the more they love and admire the Gaelic. They seem to discover more beauties in Gaelic and tartan abroad than they ever discovered at home. Nothing astonished me more than to find Gaelic spoken, not only by those who had emigrated at a comparatively recent period, but also by people who had been there from their infancy. I have met some,—and my relative near me has met many more,—who had been nearly half-a-century in the Colonies, and yet could scarcely speak a sentence of English, who could not certainly receive instruction through the medium of the English language. One evening, when sailing up the Ottawa, I was cheered by hearing the sudden burst from many voices of a Highland chorus song. I soon joined the group, and listened. Strange was it to hear that old familiar song sung with such true Highland feeling, fresh gushing from the heart by that Highland band, who with their canoes were proceeding, accompanied by the wandering Red Skin, to penetrate far into the distant forest! Stranger still was it when I ascertained that, though they had little English, they never had been in Scotland! They were all born in the Canadian Glengarry. Now this fact implies another, viz., that *these men must be supplied with Highland ministers*. That supply cannot be afforded as yet by the Colonies. It must come from home, and Scotland alone can afford it. All the churches in the world cannot, without help from Scotland, send preachers to these Highlanders. How solemn the responsibility! How great the work!

Having spoken generally of the character of the population in the Colonies who claim our sympathy and our assistance, allow me to state farther a few facts as to the *present supply of the means of grace afforded to our countrymen*. As to the temporal supply, or the means that exist in the Colonies for supporting a stated ministry, you must know that there is no provision whatever made by Government for the clergy in the Provinces of Nova Scotia, Prince Edward's Island, or New Brunswick. It is very true that in New Brunswick considerable glebes have been given to our churches. But these, at least in present circumstances, are of little or no value. They are covered by wood ; they are all distant from the church ; they can, I believe, be disposed of by the Trustees of the Church for the debts of the Church any time they think proper. The people alone, therefore, support the clergy in these provinces. This support is necessarily very small and very uncertain ; the people have little money ; they can rarely in country districts give any thing but produce, and pigs or barrels of flour are difficult to collect, and difficult profitably to dispose of. Bonds for stipend are not much valued in the Colonial money-market. This is a great evil. It might to a considerable extent be cured. Want of proper arrangements for collect-



ing the salary, accounts for much of this deficit in its amount. Much is also owing to the money-poverty, and to the scattered state of the population, and not a little to that covetousness which belongs to all countries and ages. Many congregations will demand a man of learning, talent, and eloquence, but they somehow seem to think that he is to be so etherialised as to require no bodily sustenance or clothing, and that his wife and children partake of the same peculiarity of temperament. These are evils which the minister himself is in a bad position to rectify. It would be good work for a special deputation to set agoing an effective sustentation machinery in the Colonies. But after all, let us not forget that the poorest congregations give more to support the ministry, than most of our congregations give to support missions. If they are covetous, we are more so. In Canada, however, there is an endowment in the shape of a Clergy Reserve, that is, the proceeds of a certain proportion of the land sold by Government is *reserved* for the support of the teachers of religion. It forms a sunk fund, the interest of which is divided among Episcopalians, Methodists, and the Synod of Canada in connection with the Church of Scotland. This fund has been very irregularly paid for some years back. But there is every certainty that in future it will yield about L.50 a-year to each of our clergy, and in some cases it is the most which they have to depend upon. Such is the temporal supply, but what is the spiritual? Is there a sufficiency of the means of grace? Are there labourers to scatter the living seed of the word over the wilderness? Now I am not prepared to say that except in cases of solitary hamlets or distant settlements, there is a total destitution of *every* means of grace. The competition of sect is one of the most striking features of the transatlantic church. It is the natural effects of Voluntaryism. Each sect strives—to use an American phrase—to *go a-head*; everywhere to gather adherents, not only to Christ, but also to itself, and so to strengthen and give permanency to the body. This love of sect, and zeal for its glory, has no doubt its evils. It tends to foster pretence and fictitious piety—to produce an unholy rivalry, and to lower often the character of the clergy, by employing any instruments who will do the work, rather than those alone who will do it well. On the other hand, it brings the gospel and much precious truth to districts which perhaps otherwise would never be reached. The new comers are no sooner *squatted* in the forest than they are eagerly sought—shall I say *canvassed* for—by Methodists, Baptists, Independents, &c., who have always at their command a host of light infantry to make rapid and sudden incursions into the country. I do not say this disparagingly. Far from it. I believe that many of those religious bodies have been the pioneers of Christianity in the Wilderness, so that the spiritual destitution is not *so* great there perhaps as it is in our cities at home. But, on the other hand, it is equally true, and it is with this fact *we* have to do, that there are thousands and tens of thousands of our



countrymen in the Colonies who do not wish to depend upon every itinerant preacher for the ordinances of religion—who are not inclined by taste or by principle to become Methodists or Baptists, far less Millerites or Jumpers—who may thankfully hear a Gospel sermon preached by any man, but who wish, nevertheless, to keep as they are, lovers of the discipline, doctrine, and worship of the Church at home. Now among those our brethren there is great and palpable destitution. I speak of those who desire a minister in connection with the Church of Scotland, and specially of the Highland districts, where the language is a barrier in the way of the advance of any ministers except those speaking Gaelic. Now in all the provinces of Nova Scotia, New Brunswick, and Prince Edward's Island, there are not above eight clergymen in connection with our Church. Could we send three times that number they would be fully employed. The greater portion would find churches already built for them. In Canada the destitution is not quite so great. There are about fifty clergymen in that province in connection with the Synod of Canada ; but still, in the neighbourhood of Quebec, in the eastern townships, on the Ottawa, on the Bay of Quinte, in Glengarry, in the neighbourhood of Toronto, round Lake Simcoe, and throughout the vast district from Lake Ontario to Lake Huron, there is a Scotch population which would employ an additional fifty labourers, in the shape of Missionaries ; and in many cases there are organized congregations and churches ready to receive them. In regard to the clergy who are there now, I grieve to think of the cold and hard speeches which certain parties have uttered against them. They have been described as being the off-scourings of the Church at home—the men who left home in despair. This is cruel ; this is false. It has been my privilege to meet with most of those men. I can form some idea of their labours ; and it is my conscientious conviction, that take them all in all, they will bear comparison with any Church on earth, in all that constitutes a useful clergy—in preaching truth—in faithful, earnest, self-denying works of love, known only to Him who seeth in secret. It has moved me often to tears to behold their struggles amidst many difficulties—many thirsting for knowledge, yet unable to buy books ; seeking, but seldom finding, the sympathies and pleasures of cultivated society ; seeing their children growing up, often without the means of educating them ; and, midst summer's heat and winter's cold, with none to cheer or encourage them, bringing the comforts of the Gospel to the lonely sick-bed, and to the far-scattered families of their expatriated countrymen. Gratefully do I thus publicly acknowledge the labours of those our brethren, and bid them God speed. Strange is it that they met so little sympathy from those who could afford so much to the slave churches of the neighbouring Republic ! I have said that, in spite of all that is done for our countrymen, there are very *many vacant congregations*. But oh ! how few have any adequate idea of what a vacancy in the wilder-

ness means ! I wish I could make you see but once what we have seen, alas, too often, and it would be more eloquent than a thousand reports or speeches. Just imagine, that after a long and rough journey through dense woods and cedar swamps, you come to a vacant church. It is built of wood, in a green recess scooped out for it from the surrounding forest, which forms a high and leafy wall around it, and perhaps stretches in one vast unbroken shade onwards to the arctic circle. Some of the people are collected round the lowly house of prayer, anxiously waiting the arrival of the minister from old Scotland—others on horseback, or in heavy waggons, are slowly journeying to the same point from the distant settlements—a few hearty welcomes are given by the elders—the church is soon filled—a single glance from the pulpit assures you that a Scotch congregation is there assembled—the psalm is sung to one of those old sacred melodies, Coleshill or Dundee, which we have known from infancy, and in a moment the distance which separates from home vanishes like a dream, and you feel yourself addressing a rural people in the quiet far Lowland strath or Highland glen. You preach, you exhort, admonish, and pray ; but as the solemn benediction is pronounced, and the last amen uttered, there comes the crushing thought, that Sabbath after Sabbath must pass ere that church-door is again opened—that, moved only by the breeze, the leaves of autumn will fall upon the pathways, and that perhaps no human foot will there impress the snow of a long and dreary winter. When all this is seen and remembered, the full meaning of a vacancy begins to be perceived. But a few days before the very name of the place was to you unknown—but a few hours before you knew only the cold and abstract fact that its church was without a minister—but now that you have met living men, and recognised in them your own spiritual wants and longings—now that you have spoken to them all the words of eternal life, and endeavoured to comfort that family clad in the garb of mourning, and to direct and strengthen that group of apparently anxious inquirers, and become familiar with that reverential face and those hoary locks which have grown grey on the banks of the Tweed or Ettrick ; and when as you say farewell, never to meet again until judgment, and part amidst the graves and touching memorials of the emigrants' churchyard, you hear them entreat you with grasping hand, and earnest look, not to forget them, but “to send to them a minister from home to preach to them the precious gospel.” Oh ! what a heart must I have if I do not endeavour to fulfil so solemn a commission ? What a heart must Scotland's Church have, if it throbs not with intense longing, in answer to the prayers of her distant children ! I am very thankful, and so I know are my brethren, to be able to assure you and our friends, that in all those meetings our grand aim was to preach the gospel fully and freely. True, we never failed, when asked to do so, manfully and openly to give our view of the state of

matters at home. The sermon and address occupied often from two to three hours. But while we never concealed one sentiment upon those controverted topics which we honestly entertained, I can with truth say, that we gave to these a very subordinate place ; and that in dealing with the arguments of opponents, we never said one disrespectful word, or consciously one unfair thing of our opponents themselves. We were not, I trust, either so unchristian or so ungenerous. There was one thought which gave peculiar solemnity to those meetings. I have already alluded to it. It was this, that in all human probability our next meeting would be before Christ at judgment ; and, accordingly, I seldom failed to say before parting, that the grand question *then* would be, not whether we were in this or that portion of the visible church, but whether we were in Christ's Church, and were among his pardoned and sanctified people ; and that if, upon *that* day, we could look forward with thankfulness to our meeting in the Wilderness, it would not be because I had expounded the Church question, but because I had preached, and they had believed, the blessed gospel of Jesus Christ, to which everything else was as dust and ashes.

And now, Sir, I must apologise for having detained you and this large meeting so long ; but I gave you full warning before I began, if that is any excuse for my lengthened statement. But after having visited and preached to upwards of seventy congregations, we must have much to say ; though, believe me, it required almost less nerve to do the work than to make speeches about it. But it is impossible for me to conclude without making an earnest appeal to the ministers, preachers, and members of the Church in behalf of the Colonies. I desire that we should all feel the greatness of our responsibility as a Church, in reference to those distant congregations. For, what have they said to us, and we to them ? They have welcomed us as deputies from the Church of Scotland ; they have given us address upon address, expressive of their gratitude and attachment to that Church, and they have cast themselves upon our protection ; and what have we done ? Have we merely expressed our gratification at such proofs of Christian love ? have we recognised all these pledges of regard as mere supports to our position, as so many testimonials to our character as a Church ? and are we to rest satisfied with the proofs thus afforded, that in spite of every attempt made to alienate the affections everywhere of our countrymen from us, these attempts have, in a vast majority of cases, been made in vain ? Our Church, in sending us to the Colonies, had higher ends in view. In her name we assured these congregations that their confidence was not misplaced, that the Church of Scotland was not indifferent to their wants ; that having no wish whatever to interfere with the internal government, or independence, of the Colonial Synods, which we fully recognised, we had every desire, as the Mother Church, to aid and strengthen their hands, and that no effort would be wanting to send faithful



ministers to them, and the temporal aid which they so much required. Now, I ask, were we not authorised to say all this? and if so, did we not thereby incur a very solemn responsibility? Every congregation adhering to us, is a charge given to us in the Providence of God, and accepted by us; and to the great Head of the Church we must answer as to the manner in which we perform our prescribed and acknowledged duty. This, then, is the practical work given us at present to do, viz., to send ministers to these congregations. *Without this, every thing else is vain.* Give us faithful, earnest, men who will pray, Thy kingdom come, and who will labour as they pray; and the churches in the Colonies will soon be as strong, and even stronger than ever. Questions of importance here, with which they have nothing whatever practically to do there, will not, in the least, affect their prosperity. But if we have no living men to send, be assured that dead pamphlets or dead arguments will never prove a substitute. Our friends abroad quite understand our trying position; they know the drain that has been of late upon us; they know how very difficult it must be, for a few years to come, to send a sufficient supply of faithful labourers. They will be as patient as men in their circumstances can be; and they will hear with thankfulness of the vastly increased numbers of young men, speaking the Gaelic language, who are coming forward for the ministry; but they will easily perceive whether we are wanting in the will or in the way. At present, we ask from six to ten efficient preachers, to fill important central points. Unless this supply can be speedily obtained, I for one feel it my duty to say, that I entertain little hope of the vacant congregations long adhering to our communion. I appeal, then, most earnestly, to the preachers of the Church, and I ask them, for the love of the Church, in so trying a crisis in her history—for the love of our dear countrymen abroad—for the love of souls—for the love of Christ, to devote themselves, for a few years at least, to this great work. I appeal to the ministers at home to take a deep interest in this cause; to bring it before the preachers whom they know, the people whom they minister to, and the Saviour to whom they pray. I appeal to the Christian people to aid their brethren abroad with their money, to enable the Colonial Committee to devise and propose liberal things; and, above all, I implore of them to aid with their prayers—

“ More things are gained by prayer  
Than this world dreams of.”

While mourning over the want of labourers, it is some comfort to know, that we thus share the sufferings of Christ. He, too, lamented that though “ the harvest was plenteous, the labourers were few.” And what were the means which He commanded to be used, in order to relieve this destitution which He himself mourned? “ Pray ye to the Lord of the harvest, that He would send forth labourers to His harvest !” Marvellous command! Was He himself not Lord



of the harvest? was He not present in the midst of it? and was He not able, by a single word, to send forth the required reapers? But if, nevertheless, He then gave this command—"Pray," it is surely imperative now. It is now, as then, the grand means. There is no ideal, but real, connection between prayers full of faith sent up, and ministers full of faith sent forth. Let us take courage; for, blessed be God, here are efficacious means which all may use,—the poorest and most illiterate, as well as the richest and most learned. The cottage as well as the college may send forth missionaries. The prayer of the poor widow who has given her last mite, or who has no mite to give, may accomplish more than a prayerless nation. Her prayer, offered up in secret, and in the silence of her lonely abode, may bring down showers of grace upon the parched wilderness, and procure men of God to feed the hungry with the bread of life, and obtain blessings manifold, though the great day alone will reveal their connection with a believer's humble supplications. May God, then, "arise, and have mercy on our Zion." "Pray that Jerusalem may have peace and *prosperity*!" Before sitting down, I must express the gratification we experienced in meeting some of our brethren of the American Church, during our rapid journey through the States. In Boston, we had most pleasant intercourse with Dr Anderson and Mr Green, who so ably conduct the affairs of the American Board of Foreign Missions, which, in the extent and efficiency of its operations, would do honour to any Church on earth. Mr Rodgers, of Boston, waited upon us on the evening of our arrival; and though we could not from fatigue accept his invitation to preach next day, yet we were greatly cheered in the house of God by hearing his beautiful prayer for us. I, for one, would delight to see a greater Christian intercourse between our Zion and some of the noble sections of the Church of Christ beyond the Atlantic. But I cannot dwell upon these topics. I conclude by thanking you all for the patient and encouraging hearing which you have kindly given me. I have only to hope, that your enthusiastic responses to the statements I have made will pass into acts, and from acts to habits of generous well-doing, in behalf of Christ's cause abroad as well as at home—that there will be no more slumbering or sleeping on the part of our people; for, apart from all higher considerations, this one alone might stir us up, that in these wakeful and living times, it is very evident that the Established Church can exist only by the faithful discharge of her duties as a Church of Christ.



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